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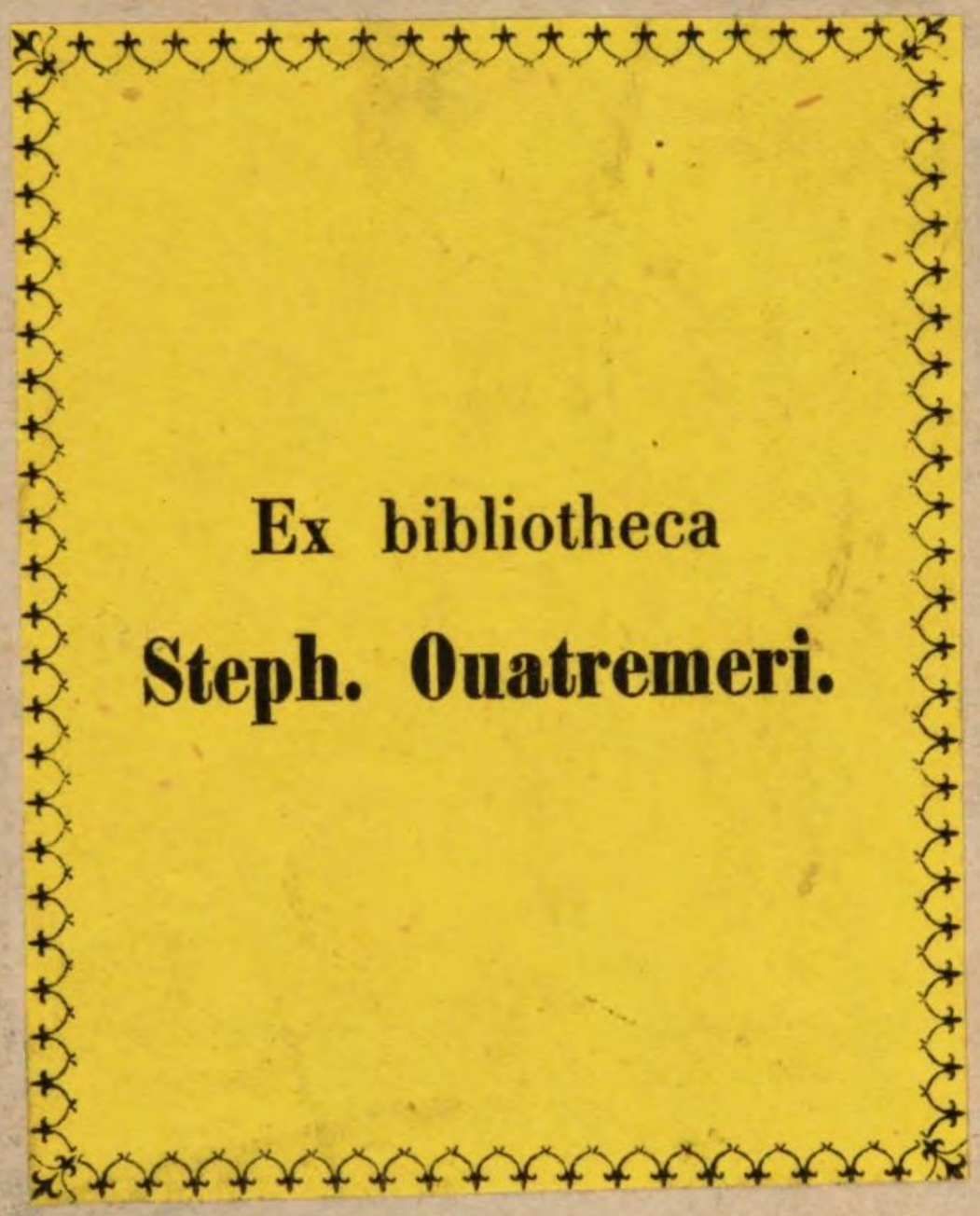

Forwarded to the Count

Stirburg by M. D'Talbot

THE

SUPREMACY AND JURISDICTION

OF THE

ROMAN PONTIFFS,

DEMONSTRATIVELY PROVED

FROM SCRIPTURE, FROM TRADITION,

AND FROM THE WRITINGS OF SOME OF THE MOST EMINENT CATHOLIC AND PROTESTANT AUTHORS WHO HAVE TREATED ON THIS SUBJECT;

IN SIX LETTERS,

ADDRESSED TO THE

LORD ARCHBISHOP OF CANTERBURY;

AND DEDICATED WITH THE MOST PROFOUND HUMILITY TO THE

MOST HOLY FATHER GREGORY XVI.,

THE REIGNING PONTIFF.

"Ask thy Father, and he will shew thee; thy Elders, and they will tell thee."—DEUT. xxxii. 7.

BY VERAX,

A CATHOLIC LAYMAN.

LONDON:

T. JONES, 63, PATERNOSTER ROW;

C. DOLMAN, BOND STREET; J. BROWN, (LATE KEATING AND BROWN,) DUKE STREET, MANCHESTER SQUARE; P. AND M. ANDREWS, DUKE STREET, LITTLE BRITAIN; MRS. LITTLE, HENRIETTA STREET, COVENT GARDEN; AND ALL BOOKSELLERS.

1843.

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ERRATA.

Page 7, line 11 from top, *for* cœteri *read* cæteri.
8, line 6 from bot. *for* was *read* were.
13, line 13 from bot. *for* is *read* are.
27, line 15 from top, *for* Cceed *read* Creed.
29, line 4, from bot. *for* by a woman *read* a woman.
34, line 10 from bot. *for* persons *read* person.
37, line 2 from top, *for* Roman *read* Romans.
93, line 3 from bot. *for* is *read* are.
101, line 13 from bot. *for* those *read* these.
112, line 5 from top, *for* prœfigurabit *read* præfigurabit.
112, line 16 from bot. *for* usurpatœ *read* usurpatæ.
112, line 8 from bot. *for* œdificabo *read* ædificabo.
112, line 2 from bot. *for* build on *read* build.

TO THE

MOST HOLY AND MOST BLESSED PONTIFF,

GREGORY XVI.

MOST HOLY FATHER,

I presumed some little time ago to bring before the bar of public opinion, a Work entitled, "The Divinity of our Lord and Saviour Jesus Christ, demonstratively proved from Scripture and from Tradition," which I dedicated with the most profound respect to the most Christian representative of the elder branch of the Royal Family of France, and that pious son of the Church, that noble and high-minded young Prince, deigned to accept my humble offer.

Emboldened by such encouragement, I have, in my feeble endeavours, embraced now a wider sphere of controversy, touching those points which are daily exposed to the inconsistent attacks of the Puseyites in England,—of those individuals who appear to evince a disposition to adhere to the faith and discipline of the holy Roman Catholic Church, but still persist in refusing obedience to the Roman Pontiff, the Successor of St. Peter, and Christ's Vicar on Earth, as if a body could ever exist without its head!

Although no one feels and acknowledges more than I do, the incompetency of a Layman venturing to enter into a discussion on subjects of such high importance, and which have been repeatedly most triumphantly treated by master-hands, yet the religious sentiments of true devotion which I, the humblest Son of the Church, entertain towards the Apostolic See are such, that I cannot resist the desire of throwing my

little mite on that pillar of arguments, which victoriously show that "Christ," as Chrysostom says, "shed his blood "in order to gain those sheep, the care of which he committed "to Peter and his Successors."

This work, Most Holy Father, which I now most respectfully submit to your Holiness's indulgence, tends to prove that to the Roman Pontiff, in the person of the blessed Peter, was committed by our Lord Jesus Christ, the full power of feeding, directing, and governing the universal Church in such manner as is contained in the acts of general Councils, and in the holy Canons.

How happy I should be, were I so fortunate as to know, that this small work, dictated by the most sincere fidelity to, and devotion towards the Chair of the first Apostle, has been graced with your Holiness's benevolent acceptance; and that, if wanting in theological merit, it is perhaps not entirely without some claims to recommend it to your Holiness, as an authentic testimonial of the deepest respect, and profound submission with which, imploring the Apostolic benediction,

I am,

Most Holy Father,

Your Holiness's most devoted and humble Servant,

VERAX,

A CATHOLIC LAYMAN.

PREFACE.

THE vindication of the just title of his Holiness the Pope to the Supremacy and jurisdiction in governing and guiding Christ's Flock, arising from his undeniable Succession to St. Peter the Prince of the Apostles, has excited the labours of so many able men, and given occasion for such numbers of elaborate Treatises, by which it has been invincibly maintained and irrefragably established, that it may appear almost superfluous in the nineteenth century of the Church's existence, for any one to come forward in support of it. Notwithstanding, however, the great abilities and successful labours of former writers, as well as the irresistible force (to an unprejudiced and reasoning mind) of the simple fact, that every one of the long line of Bishops of Rome, from St. Peter to the present inheritor of the Holy See, Pope Gregory XVI., has without any exception been recognized by the Church as its Supreme Pastor; yet it is a lamentable fact, that there are many who still shut their eyes to the light of truth, and blinded by human pride, or misled by prejudice, look upon Ecclesiastical authority as a tyrannical restraint, and the Pope's Supremacy as a base usurpation. With a view of enabling some of his separated brethren to see and to recognize the expediency and justice of the Catholic doctrine on these points, the Author of the following letters has been induced to devote some of his few leisure hours in stating of some of the many arguments which Catholics advance on these points. He puts them in their present form as being better calculated for the general reader than arguments of a more elaborate character, and as being more convenient in their preparation than a formal treatise, which men mixed up in worldly affairs have not sufficient leisure or opportunity duly to appreciate.

And he here fearlessly asserts, that to the Prerogatives of the Church's Infallibility* follows next, the Spiritual Supremacy of her Head, which is the band and cement of Unity; because with him we become "One Flock and one Shepherd."—(St. John x. 16.) Whilst these prerogatives subsist, the very attempt towards a Reformation is manifestly unjustifiable and chimerical; and in the absence of either of them, the constitution of the Church, and the beauty and harmony of its œconomy, would be imperfect;—like a kingdom without a ruler, or a city stript of its bulwarks and fortifications, it would become a prey to, and the scorn and derision of its enemies. For, if she be a fallible Church, she can be reputed no better than the mistress of error, or as the blind leading the blind; the consequence whereof would be, from the asseveration of our blessed Lord,—that both she herself, and those she conducts, must sooner or later fall into the pit of perdition, that is, that she must come to inevitable ruin; and, being destitute of a visible Head, she must consequently be in a state of anarchy and of confusion. On the other hand, under the tenure of the first prerogative she is out of the reach of impeachment of error, and by virtue of the second, her authority is uncontrollable. An invasion on the one is Heresy, on the other Schism, anathematized by Christ as a rebellion of the first magnitude.

Whilst then the Church makes good these respective claims, the authors of the late religious revolutions, instead of reaping the merit of becoming Reformers, can be reputed no better than rebels to their mother Church, and invaders on her undoubted rights and privileges; and as long as the Church rests on this

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* The Author refers his readers to his Fifth Letter addressed to the Rev. William Palmer, of Worcester College, Oxford, demonstratively shewing that Almighty God has confided the sacred deposit of the Revelation of Christianity to an Infallible authority.

double basis, Infallibility and Supremacy, it is impossible her structure should ever fail, and equally impossible that a pretended Reformation, levelled at her destruction, should succeed. It was therefore manifestly the interest of this pretended Reformation to leave no stone unturned to undermine this double foundation of their mother Church, but interest and justice do not always go hand in hand, and the Author has no doubt to be able to prove it to be directly the case of the Reformers in the point in question.

That the doctrines of Supremacy and Jurisdiction are supported by the inspired writings, and strenuously abetted by their faithful interpreters, the primitive Fathers, the Author apprehends will appear evident to every equitable judge who may honour these letters with an attentive perusal.

NOTE TO PREFACE.

The First General Council was held at Nice in anno 325, under Pope Silvester, and was presided over by his Legates; it condemned Arius, and declared 1st, "That the Son of God was Consubstantial to his Father, and True God."—(*Labbe, T.* 11; *Harduin, T.* 1, *Beveregius.*)

2nd, "That he who holds the See of Rome, is the Head and Chief of all the Patriarchs, seeing he is the first, as Peter, to whom power (Ecclesiastical) is given over all Christian Princes, and all their People, &c., and whoever shall contradict this, is excommunicated by the Synod."—(*Canon* 39, *Arab.*)

3rd, "That by Baptism a man is freed from the servitude and corruption of Sin."—(*L.* 3, *decret.*)

4th, "That the Lamb of God, which takes away the Sins of the World, is placed on the Sacred Table (the Altar) to be sanctified by the Priests unbloodily, and that we receiving his precious Body and Blood, do believe these things to be signs of our Resurrection.—(*Lib.* 3, *decret. de devina mensa.*)

It decreed likewise, "That a Bishop dying, notice shall be given of his death, to all the Churches and Monasteries in the Parish, in order that prayers may be offered up for him."—(*C.* 65, *Arabico*)

And, that Deacons (who have no power to offer Sacrifice) ought not to give the Body and Blood of Christ to Priests, who have such power." —(*Can.* 14.)

Second General Council, being the first Council of Constantinople, held anno 381, under Pope Damasus, defined against Macedonius, who denied the Holy Ghost to be God, and decreed that the Bishop of Constantinople to be Chief, next to the Bishop of Rome.

Third General Council, being the first Council of Ephesus, held anno 431, under Pope Celestine the First, defined against Nestorius, who denied the Blessed Virgin to be the Mother of God, (*C.* 1, 2, 3, 4.) It declared that St. Peter was the Head and Prince of the Apostles, and that the power of loosing and binding Sins, was given by our Lord to St. Peter, who (in his Successors) lives and exercises judgment to this very period, and always.—(*Act.* 3.)

Fourth General Council, being the Council of Chalcedon, held anno 451, under Leo the First, defined against Eutyches and Dioscorus, who denied two natures in Christ, affirming that the Human nature was changed into the Divinity. In the Third Actum of this Council, Pope Leo is called universal Archbishop and Patriarch of old Rome, and sentence is pronounced against Dioscorus, in the names of Leo and of St. Peter, to acknowledge Leo to be St. Peter's Successor.*

The great Protestant Grotius himself, in his *Treatise of the Christian Religion*, affirms, "That there is no better testimony or declaration of Tradition, nor more convenient for men of all sorts, either given by God, or found out by men, nor can any better be found out, than that which is by a Council Universal."

The supereminent dignity of St. Peter was so well known to antiquity, even among the Pagans, that Porphyrius, one of the greatest philosophers, upbraided the Christians, as St. Jerome informs us, (*Hier. Ep.* 89,) that their St. Paul was so rash, as to have dared to reprove the Prince of the Apostles, and his Master. Since then all venerable antiquity hath believed in the Primacy of St. Peter, which our Protestant brethren contest by the novelty of their doctrine, I have every reason to say to them, Desinat incessere novitas vetustatem.

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* See a Manual of Controversies, by the Rev. Henry Tubervil.—London, 1686. Also Index Conciliorum omnium Orthodoxorum, &c. Per Franc. Padillam.

LETTER I.

THE SUPREMACY OF THE POPES.

Of this we have both the promise and fulfilment recorded in Scripture. The promise, St. Matthew xvi. 17, 18, 19. The fulfilment in the person of St. Peter, St. John xxi. 15, 16, 17. See also St. Mark i. 36; St. Luke ix. 32; Acts ii. 14.

TO THE LORD ARCHBISHOP OF CANTERBURY.

My Lord Archbishop,

For a long time I have determined to bring before the bar of public opinion the great question of the Supremacy of the Popes, unhappily so little understood in this country, and I fear, so much wilfully misrepresented by those who ought to know better. In calling now the attention of the English public to this important subject, I think it my duty to address these letters to your Grace, as the head of the Anglican Church, next to our gracious Queen, and in so doing, I beg to assure you, that no man can have a more sincere respect for your private virtues than I have, and without further comment, therefore, I shall commence by stating what we believe at the

present day, in accordance with the common belief of antiquity, to be of faith concerning this point. That the Bishop of Rome, is the Successor of St. Peter, I hope, I need not undertake to prove to your Grace, since there is no fact in history more universally attested by all ancient and modern writers; nor was it ever questioned, that I can find, till some Protestants in the last two centuries without the least support from antiquity, had the assurance to dispute it; whose opinions, notwithstanding, are exploded by most of their own learned writers. (See Dr. Cave in his life of St. Peter.*)

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*. As to St. Peter having been at Rome, see *St. Cyprian ad Corn. Ep.* 55, *et Lib. de Unit.; Optat. Cont. Parm. L.* 2; *St. Ambrose de Sacr. L.* 3, *c.* 1; *Hierom. de Script. in Petr. et Alibi. Hegesip. Apud Hier. de Script. Ruffin. invect. Sulp. Sever. Hist. Sacr. L.* 3; *St. August. Contra. Petil. L.* 2, *c.* 51. Antiquity agrees that St. Peter founded that particular See. It is true that many ancient writers join St. Paul with him in that function, as is done at present, and there is very good reason for so doing, because they both preached the Gospel there at different periods, and both consecrated that illustrious Church by their martyrdom; but when they speak, as they very often do, of the Episcopacy and Chair of the See of Rome, they call it solely the Chair of Peter, without joining St. Paul with him, so that it is not to be doubted but that all antiquity has acknowledged St. Peter of all the Apostles to have been the first Bishop of Rome, as Mons. Blondel, confesses, "de la Primauté en l'Eglise," *p.* 44. So also when Optatus Melevitanus, St. Jerome, St. Augustine, &c., give a catalogue of the Bishops of Rome, they always place St. Peter first, and continue them down to him who possessed the See in their time, in order to shew the uninterrupted succession of Popes from St. Peter, whose lawful successors they are, and whose Chair they fill, as the Holy Fathers and Councils frequently declare. The words of St. Optatus of Melevitanus, to Parmeniore, a Donatist prelate, are too remarkable to be here omitted: "You cannot pre-
" tend," says he to him, "to be ignorant that St. Peter held the first
" Episcopal Chair in the City of Rome, in which Peter, head of all
" the Apostles, sat.—In which one Chair, unity might be main-

My great object now is, to shew, that the prerogative of supremacy was conferred upon St. Peter; and for this we have several texts of Scripture, in which it is plain.

1. That Christ conferred this dignity upon him.

2. That the Evangelist, when giving the names of the Twelve Apostles, marks particularly his Primacy. And

3. That after Christ's Ascension, he took upon himself this character, always speaking first, and moving to the rest of the Apostles whatever was to be debated.

1. Christ conferred this dignity upon him. "I say unto thee that thou art Peter, [or as the Greek has it,] a Rock, and upon this Rock I will build my Church. Jesus saith to Simon Peter, Simon, Son of Jonas, Lovest thou me more than these. And a little after, Feed my Lambs; again, Feed my Sheep—feed my Sheep. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not, and when thou art converted, confirm thy Brethren." The English translators (casting, no doubt, an eye upon this controversy) have rendered it, "strengthen thy brethren;" be-

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"tained by all, lest the rest of the Apostles should each claim his "own separate Chair; so that he is a schismatic, and an offender, "who erects another against this single Chair. In this one Chair "which is the first of the properties of the Church, Peter first sat— "to him succeeded Linus—to him Clement, &c. Give you now an "account of the origin of your Chair; you, who claim to yourselves "the Holy Church."—(*Meliv. Lib. 2. Cont. Parm.*)

St. Chrysostom says in regard to the universal Supremacy of St. Peter: "Peter, the superintendent of all the universe, into whose hands Christ had delivered the Keys of Heaven, and whom he intrusted with the disposition of all things, resided a long time at Antioch." And St. Prosper says: "Sedes Roma Petri quæ Pastoralis honoris Facta caput Mundi quidquid non possidet armis, Religione tenet."—(*de Ingratis.*)

cause a charge of confirming others too plainly denotes a superiority. I shall make no other reflections upon these texts, but to desire your Grace to observe, that this particular pointing out of Peter, as a Rock to build the Church upon; the especial charge of feeding Christ's Lambs and Sheep, by which the Holy Fathers have always understood both People and Pastors; and the confirming of his Brethren, viz., the rest of the Apostles, must surely denote some particular mark and character above the Rest.

2. The Evangelist, Matthew, in giving the names of the twelve Apostles, marks particularly St. Peter's Primacy: "Now the names of the twelve Apostles are these; the first Simon, who is called Peter." It is certain, that Peter was not the earliest disciple of the Twelve, nor yet the eldest man, for his brother Andrew was sooner a disciple, and older than Peter. And most certainly, Christ did not design the first place amongst his Apostles for a Primacy of Ceremony or Civility, but for that of Order and Jurisdiction; at least, as far as it was requisite to found thereon the Peace and Unity of the Church.

3. After Christ's ascension, Peter took upon him this character. (Acts of the Apostles, chap. i.)—He stands up, discourses at large upon the fall of Judas; and lays before the Apostles and Disciples, the necessity of substituting another in his Room (Chap. ii.)—When the Disciples were filled with the Holy Ghost, and spoke with diverse Tongues, and some of the multitude said they were drunk; Peter lifts up his voice, and gives an account of that miraculous Gift. (Chap. iii.)—His speech in the Temple. (Chap. iv.)—His defence before the Rulers and Elders in Jerusalem. (Chap. v.)—His sentence upon Ananias and Sapphira, and many other passages to this purpose found in the same Book, are convincing proofs of this truth; but more especially that famous Council of the Apostles related, (chap. xv.) where

after much disputing, Peter, rose up first, shewed the Apostles what conduct they were to keep in regard of the converted Gentiles, and, in a manner, concluded the debate with this sentence: "Now, therefore, why tempt ye God to put a yoke upon the neck of the Disciples, which neither our Fathers, nor we, were able to bear," &c.

So that if we had never been taught any thing else concerning St. Peter's Primacy, his conduct in these affairs were enough for any unprejudiced person to conclude, that either he was qualified and appointed by Jesus Christ for that office, or that he must be a very arrogant man in taking so much upon himself in diminution of the Honour and Respect due to his Fellow Apostles. If we, therefore, put these three things together, viz., 1. Christ's building his Church upon Peter, giving him the charge of feeding his lambs, and sheep, and the power of confirming his Brethren. 2. The Evangelist, in accordance with this established jurisdiction, not only reckoning him first amongst the Apostles, but also calling him the first. 3. Peter's exercising the Office and Charge of Head or Chief among the Apostles, as aforesaid, we shall plainly see, that this superiority is no imaginary thing, as our Adversaries would make the world believe; but a real Truth, grounded upon the Word of God. And if this were conferred upon Peter, it is granted by all, that the same Prerogative must necessarily devolve upon his lawful Successors, the Bishops of Rome. And, indeed, this was so publicly taught and professed by the primitive Fathers, and Councils as a necessary and fundamental Truth, that many learned Protestants have been forced to own it, as I will prove more at large later in this work; but, as a partial illustration, I shall now instance one, viz.,

Monsieur Blondel, one of the most learned Protestants that ever wrote against the Pope's supremacy, he gives this testimony. "The titles of the Apostle St. Peter," says he,

"ought not to be put in debate, since the Greeks and Protestants also do confess, that it has been believed, and that it might indeed be, that he was the President and Head of the Apostles, the Foundation of the Church, and possessor of the Keys of the Kingdom of Heaven."—(*p.* 107.) Again, "Rome being a Church consecrated by the Residence and Martyrdom of St. Peter, whom antiquity has acknowledged to be the Head of the College Apostolic, having been honoured with the title of the Seat of the Apostle St. Peter, might without difficulty, be considered, by one of the most renowned Councils, (viz., that of Chalcedon,) as Head of the Church."

Thus far this learned Man; and surely nothing but the strength of the evidence for this Truth, could extort so ingenuous a Confession from an adversary, in favour of Rome, whose Supremacy he chiefly aimed to pull down. Now to what extent this title gives the Pope superiority and jurisdiction over all other Bishops, I will not take upon me to determine. This only I engage to prove, that the Fathers of the Primitive Church did believe St. Peter and his Successors, the Bishops of Rome, to be by virtue of this prerogative,—St. Peter the head, and chief amongst the Apostles—and the Bishop of Rome the same among all other Bishops, and the the centre of Catholic unity. And further, that the Bishop of Rome did exercise unquestioned Jurisdiction, as occasion offered, over the Eastern as well as the Western Bishops, even in the Primitive Times, such as Excommunication, receiving of Appeals, Confirming and Deposing of Bishops, &c. For the truth of all this we have, in addition to the general consent of the Church, Authentic Records, which, next to the Holy Scripture, are as authoritative as can possibly be for any matter of Fact happening at so great a distance of time. I should never end, were I to cite all the passages from Fathers, Councils, and Ecclesiastical Writers, which may be brought to prove this point. I will therefore instance a few

only, but they shall be such as by the greatness of their authority, and clearness of expression, will, I hope, be abundantly sufficient to decide this point. And,

1. St. Irenæus, in speaking of the Church of Rome, says: "Ad hanc Ecclesiam propter potentiorem pricipalitatem necesse est omnem convenire Ecclesiam, hoc est, eos qui undique sunt Fideles."—"Every Church, that is, the Faithful on every side, must have recourse to this Church, by reason of her more powerful principality."—(*Lib.* 3, *c.* 3.)

2. St. Cyprian thus speaks of St. Peter: "Hoc erant utique cœteri Apostoli quod erat Petrus pari consortio prædíti et Potestatis, et Honoris,—Primatus tamen Petro datur, ut una Christi Ecclesia et Cathedra una Monstretur."—"The rest of the Apostles were the same that St. Peter was, endued with a like fellowship of power and honour,—yet the primacy is given to Peter, that the One Church of Christ, and One Chair might appear."—(*Lib. de Unitat. Eccles.*)

3. St. Ambrose says: "Andreas prius secutus est Dominum quam Petrus, tamen principatum non accepit Andreas sed Petrus."—"Andrew followed Christ sooner than Peter, yet Andrew did not receive the Principality, but Peter."—(*in 2 Cor.* xii.)

4. St. Jerome, says: "Propterea inter duodecem unus eligitur, ut capite constitutio Schismatis tollatur occasio."—"One is chosen among the twelve (Apostles) to the end that a head being constituted, all occasion of Schism may be taken away."—(*Cont. Jovin.*)

5. St. Chrysostom says: "The Pastor and Head of the Church was a Fisherman."—(*Hom.* 55, *in Cap.* 16, *Mat.*)

6. St. Augustine says: "In Ecclesia Romana semper viguit Apostolicæ Cathedræ Principatus."—"The principality of the Apostolic Chair has always flourished in the Church of Rome."—(*Epist.* 162.)

7. The General Council of Chalcedon: "We thoroughly

consider, that all Primacy and Chief Honour are to be kept for the Bishop of old Rome."—(*Act* 16.)

This was the general language not only of the Fathers of this General Council, but even of all Antiquity, both in Public Assemblies and Private Writings; the Primitive Fathers and Councils always deferring the Chief Honour and Primacy to the See of St. Peter, as they generally style it, as I will further shew in the course of these Letters by ample Quotations from the Fathers and Councils.

And, indeed, though the Bishops of Constantinople have always been very ambitious to advance their own See above others, and have procured two General Councils, viz., the first Council of Constantinople, and that of Chalcedon, to prefer that See to Alexandria and Antioch, and place it next after Rome; yet we do not find that any Council or Father did ever dispute with the Bishop of Rome in point of Primacy or Jurisdiction,—so much was all Antiquity persuaded and convinced that he was the Chief and Supreme Visible Head of the Whole Catholic Church. Thus far from the Fathers, concerning the Primacy of St. Peter and his Successors, which yet is not the one half of what may be alleged for this point.

Now I would willingly beg of any of our adversaries to answer me these few queries. Whether these holy Fathers did not believe the Primacy of St. Peter and his Successors when they spoke so plainly in favour of it? Whether they did not understand and were well instructed in the doctrine of the whole Catholic Church touching this Point? Whether they felt inclined to flatter the Bishop of Rome, or to grant him more Authority and Power over themselves than was justly due to him? And whether it be not an excess of Folly and Weakness (to say no worse) in the Protestants now, so many hundred years after, to dispute that Prerogative which was so manifestly acknowledged by so many Eminent Martyrs and Confessors, and great Doctors of the Primitive Church?

That the Bishop of Rome exercised Jurisdiction, by way of Excommunication, over the Eastern Bishops, we have innumerable examples from the fourth to the tenth century; as, for instance, Innocent the First excommunicated Theophilus, Bishop of Alexandria; Celestinus the First, Nestorius of Constantinople; Agapecus, Anthimius, another Bishop of Constantinople; Nicholus the First, Photius, the intruded Bishop of Constantinople; but besides these, we have two memorable facts to this purpose, in the beginning of the Second and about the middle of the Third Century. The first is related by two eminent witnesses, St. Irenæus and Eusebius Cæsariensis. By St. Irenæus, in a letter to Pope Victor; and by Eusebius, in his *Ecclesiastical History, Lib.* 5, *cap.* 25. This Historian tells us, that Victor, Bishop of Rome, excommunicated Polycrates, and the rest of the Asiatic Bishops, because they would not be induced to celebrate Easter after the Roman Custom. And St. Irenæus, in his letter to this Pope, complains most grieviously of his severity in cutting off so many members from the Body of the Church for a matter of Discipline, which in no way respected the Faith. It is true, St. Irenæus and Eusebius do not approve of Victor's proceedings in this business, because they looked upon his sentence to be too severe; yet neither the one nor the other ever said, that Victor had no power to do so. And as St. Irenæus took the liberty to reprehend the Pope for his too great severity, as he thought, in this matter, so, no doubt, he would have told him that he exceeded his Commission by such a Procedure, if he had not been convinced that the full power had been vested in him. And most certainly Eusebius, who was an Asiatic Bishop himself, would never have complimented the Bishop of Rome, but would have plainly asserted, that the Pope had no power to excommunicate the Bishops of Asia, had there been the least question of his authority in that particular.

The other remarkable instance alluded to, is that famous Controversy between Pope Stephen and St. Cyprian, touching the Baptism conferred by Heretics. Many learned Writers are of opinion, that St. Stephen excommunicated St. Cyprian and his adherents, and all agree, that he at least threatened to excommunicate them; yet we do not find that St. Cyprian, or any other Ecclesiastical Writer, said that the Bishop of Rome exceeded his Power in so doing. It is true, St. Cyprian and his adherents, as well as the Asiatic Bishops, persisted in their Error, notwithstanding the Pope's actual or threatened Excommunication,—as it usually falls out, men being hardly ever dissuaded from the opinions they once undertake to maintain; but the Council of Nice subsequently justified the Pope's conduct in both these particulars, branding with heresy such as maintained the said errors.

That there were Appeals made to the Bishop of Rome by the Eastern Bishops, is no less manifest. I shall cite three only which will amply prove my case, the appeal of St. Athanasius and Paul Bishop of Constantinople, to Pope Julius, for redress of the Violence offered them by the Arians; of St. Chrysostom to Innocent the First; and of Theodoretus to Leo.

Socrates, a famous ecclesiastical writer of the primitive times, tells us, (*Lib.* 2, *cap.* 15,) That St. Athanasius, and Paul, with several other Bishops, came to Rome and complained to Julius of the violence offered them by the Arians, and how he had undertaken their Patronage. Among other things, he adds this, concerning the Pope's authority in this particular:

"But he, (the Pope,) because the Church of Rome had that privilege, warranted them with his letters, wherein he freely spoke his mind, and sent them back to the East, restoring each to his own place, and severely reprehending those, who rashly turned them out."

The learned Theodoretus informs us, "That St. Athanasius being a second time turned out by the Arians, appealed again to Rome. And that Pope Julius, following the canon of the Church, commanded the Arians to come to Rome, and cited Athanasius to appear at his Consistory."—(*Hist. Eccles. Lib.* 2, *cap.* 4.)

Let us now put both these testimonies together. Here are two of the greatest Bishops of the East violently thrust out of their Bishopricks, and flying to the Bishop of Rome for redress. Here are two of the most famous and most eminent Historians of antiquity, who tell us, that the Church of Rome had a peculiar Privilege to protect and restore Bishops. That the Bishop of Rome did but act according to, or follow the Canon, or Law of the Church, as Theodoretus words it, when he commanded the Arians to appear before him, and summoned Athanasius to answer their charge. If these be not acts of Legal Jurisdiction, if this be not the Formal and Proper Process of an Appeal, we are as yet to learn the meaning of these Terms.

Palladius, Bishop of Helenopolis, in the life of St. Chrysostom, tells us, that this great Patriarch sent four Bishops to Rome to plead his cause. And in the case of Theodoretus we have two letters of his setting forth his appeal to the Bishop of Rome, the first to the Pope, and the second to Renatus, Dean or Archdeacon of the Church of Rome, in the latter of which he has these words: "They have spoiled me of my Bishoprick; they did not reverence my age consumed in Religion, nor my grey hairs. Wherefore I beseech you to persuade the most holy Archbishop to use his Apostolic Authority, and to command us to come to your Consistory; for that Holy See sitteth at the Helm, and hath the government of the whole world."

Besides all these, we have an express Canon of the General Council of Sardica, held in or about the year 347, wherein it is plainly decreed, "That if any Bishop be accused, or con-

demned, or deprived of his Bishoprick, by the Bishops of his Province; and that the Bishop thus deprived will appeal, or fly to the Bishop of Rome, and desire to be heard; the Bishop of Rome may either Commit the Cognizance of his cause to the Bishops of the neighbouring Province, or send Legates clothed with his own Authority to be present at the Judgment, or do whatever shall seem best in that behalf, to his own most Prudent Counsel." Now let any impartial Man judge, if the single authority of this Council be not sufficient to establish the Pope's Authority in point of Appeals, though there were nothing else to prove it.

That the Bishop of Rome exercised Jurisdiction over the Eastern Bishops, by way of Confirmation and Deposition, is too well known to need much Proof. St. Leo tells us (*Epist.* 13): "That he was earnestly desired by Theodosius the Emperor, to confirm Anatolius, Bishop of Constantinople, which yet he refused to do, unless Anatolius had first professed the same Doctrine with Cyrillus, and the rest of the Catholic Bishops, in opposition to the heresy of Nestorius." The same Pope gives us to understand in his *Epist.* 82, "That he had constituted the Bishop of Thessalonica as his Vicegerent in that part of the East, for the Confirmation and Deposition of Bishops, and for such other acts of Jurisdiction as depended on the Apostolic See." I might bring more instances to this purpose from the most approved writers of Ancient and Modern History, but let these suffice for the proof of a thing so universally attested by all antiquity.

And now, if neither clear Texts of Scripture, declaring this Prerogative to have been conferred upon St. Peter, and plainly shewing his exercising of it on several occasions; nor the authority of so many Holy Fathers and Councils of the Primitive Times, manifestly recognizing the same privilege in his Successors; nor the Testimony of two of the most celebrated Historians of antiquity, publicly witnessing that the Church

of Rome had the Privilege to hear and restore the Patriarchs and Bishops of the East, and that the Bishop of Rome followed or acted according to the Laws of the Church, when he commanded or cited the Eastern Bishops, Patriarch and all, to appear before him; nor yet the consent which the Evidence of the thing has extorted from some ingenuous and learned Protestants in favor of this truth;—If all this, I say, will not open our adversaries' eyes to see the Pope's supremacy, all I can do for their service is to pray to Almighty God, that he would be pleased to take away from their eyes that Veil of Prejudice which hinders them from seeing so manifest a Truth. But of this enough; let us now consider the objections against it.

Against this Tenet, Archbishop Tillotson* objects: "1. That the Bishop of Rome, as Successor of St. Peter there, cannot be the supreme and universal Pastor of Christ's Church by Divine appointment; because," saith he, "there is not the least mention of this in Scripture. 2. That it is against reason to found the Pope's supremacy in being Successor of St. Peter at Rome; whereas it should rather pertain to the Bishop of Antioch, where Peter was first Bishop."

To the first point I answer, that by all these titles is only meant that the Pope is head of the Church, and the centre of

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* Tillotson's father was an Anabaptist, and he himself was professedly a Puritan Preacher till the Restoration, so that there is reason to doubt whether he ever received episcopal Ordination or Baptism. His successor, Secker, was also a Dissenter, and his baptism has also been called in question. Tillotson and Bishop Burnet, were called upon to attend Lord Russell at his execution, when they absolutely insisted, as a point necessary for salvation, on his declaring against the lawfulness of resistance in any case whatever. Presently after the Revolution happening, they themselves declared for and acted upon Lord Russell's Revolutionary Principles." —(*See Bishop Milner's End of Religious Controversy, p.* 330.)

Catholic unity; and no more is required of any man to believe concerning this point. Now, that there is not only mention, but even texts of Scripture clearly proving St. Peter (whose undoubted Successor all the world knows to be the Bishop of Rome,) to have been appointed the head of the Church of Christ, is already made out. It is true the Scripture makes no mention of the words,* supreme and universal

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* Both Pelagius and Gregory refused the title of universal Bishop. Pelagius was a great man, and Gregory a greater, and yet, notwithstanding, they both claimed an universal supremacy. John of Constantinople, in the presumption of his usurped title, calls a Council, Pelagius, after a most severe reprimand, says: "Qua propter quidquid in prædicto vestro conventiculo statuistis, ex Authoritate sti Pètri Apostolorum Principis, quæ etiam potestas in successoribus ejus indubitanter transivit, Præcipio omnia quæ ibi statuistis, et vana et cassata esse, et sciat semet ipse Joannes, nisi errorem suum cito correxerit, à nobis excommunicandum fore, Orate fratres ut Honor Ecclesiasticus nostris diebus non evacuetur, nec unquam Romana sedes, quæ instituente Domino, caput est omnium Ecclesiarum privilegiis utique careat aut exspolietur." This paragraph deserves a short reflection. Does not Pelagius challenge a superiority over Constantinople? and not, please to remark, in consequence of any conciliatory decree, but *jure divino; instituente domino.* Nay, over the whole Church, *caput Ecclesiarum;* nor was the claim questionable, *indubitanter.* Yet he refused the title of universal Bishop. The Centuriators confess, Gregorius dicit sedem Romanam speculationem suam toti orbi indicere; that the Apostolic See is Head of all Churches, and even of that of Constantinople. And Gregory himself, speaking of that Bishop, (*Lib.* 7, *Ep.* 64,) says: "Quod se dicit sedi Apostolicæ subjici, si quæ culpa in Episcopis invenitur, nescio quis ei Episcopus subjectus non sit." Does not he suppose his power reached to all Bishops, and consequently his jurisdiction? The Greek, the Asiatic, and the African Bishops are without doubt comprehended in St. Gregory's *Nescio quis ei Episcopus non sit subjectus.* How then did he disclaim the Supremacy? yet he refused the title of universal Bishop with indignation. The reason was because the title might bear two sig-

Pastor; no more does it of the word Consubstantial, yet the Fathers of the Nicene Council did not scruple to make a fundamental article of faith of it, and carefully inserted it in their Creed; because they judged it very proper to express their belief concerning the Divinity of Jesus Christ.

In like manner, though some Catholic writers call the Bishop of Rome supreme and universal Pastor, &c., yet I do

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nifications; 1st, That the Bishop of Rome was Bishop of the whole world, *in solidum*, and as truly Archbishop of Paris, of Constantinople, of Alexandria, as of Rome; and that all other Prelates were merely his Suffragans, without Sees and Diocesses. It is certain that universal Bishop in this sense is not only a vain but an Anti-christian title, and if the Church came to depend on one after this manner, it must suddenly fall. "The least Bishop in Christendom," to use St. Jerome's expression, "he of Eugubium, is as true a Bishop as he of Rome, and has as much the essential power of Episcopal orders in his Diocess, as the Pope has in his.—For Episcopatus unus, cujus à singulis in solidum pars tenetur." The Episcopate is the same, and each Bishop possesses, *in solidum*, his Diocess. 2nd, Universal Bishop may only import, that though his Diocess reaches not beyond such a determinate compass, yet his jurisdiction extends over the whole Church.

Thus in England, though your Grace, as Archbishop of Canterbury, is only Bishop of that Diocess, and precisely as Bishop, has no advantage over the Bishop of Rochester; yet as Metropolitan, you have that of jurisdiction; which, notwithstanding, does not prevent all Bishops in your District from being true Bishops, *in solidum*, without any competitor in their Diocesses. The title, therefore, of universal Bishop offered to the Pope, has nothing in it Anti-christian, for it only means, that though he was Bishop of only one Diocess, yet his jurisdiction extended itself to all Bishops.

"It is notorious," says St. Gregory, (*Ind. L.* 2, *Ep.* 3; *Lib.* 7, *Ind.* 2, *Ep.* 64; *Ep.* 63, *Lib.* 2; *Lib.* 4, *Ep.* 36, *ad Eul.*) "that the See Apostolic, by Divine institution, is before all Churches. The care of the Church was committed to the Holy Apostle and Prince of the Apostles, St. Peter. The care and principality of the universal Church was committed to him, and yet he is not called the

not see what grounds Archbishop Tillotson had to quarrel with them for that, since all Catholics agree, that they mean nothing else by these words but that the Pope is Head of the Church, and use them for no other end than to express more fully what it is to be the Head thereof. But it is very remarkable that no Sect ever separated from the Church who did not follow this maxim;—they take hold of some words invented by the Church, to declare more expressly such Articles of Faith as were contested, and because these very terms are not found in Scripture, they cry immediately victory; as if our Faith consisted merely in words, and not of what is meant by them.

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universal Apostle." And again: "If any fault be found in any Bishop, I know no Bishop that is not subject to the See Apostolic." And he adds, "Both our religious Lord the Emperor, and our brother John of Constantinople, frequently acknowledge it."—(*Ad Epis. Syrac.*) Does he not here lay claim to an universal Supremacy as Successor to St. Peter? And he founds his pretensions not on any grant of Council, or of the Emperor, but on Divine right. Does he not say, this is notorious, not questioned by any, no not by John of Constantinople, or the Emperor of Greece? Why then, I may be asked, did he refuse the title of universal Bishop? Hear the reason: "If one be called the universal Patriarch," says he, "the name of Patriarch is taken away from the rest; if one be the universal Bishop, it remains then that you be no Bishop, all others contemned.—Solus conatur appellari Episcopus; si enim me universalem Papam vestra Sanctitas dicit, negat se esse hoc quod me fatetur universum."—(*Lib.* 7, *Ep.* 69, *ad Eu.; Lib.* 4, *Ep.* 34, *ad Cor.; Lib.* 7, *Ep.* 30, *to Eu.*)

Pelagius argues exactly in the same manner. Now these consequences must evidently follow from the word universal if taken in the first sense, but not at all if taken in the second. Those Popes therefore disclaimed such a Supremacy, which they thought the title of Universal Pastor imported; nor did it ever enter the mind of any Catholic to believe it. But then these two Popes, who refused it in one sense, claimed it in another.

To the Second, I answer, that it is much more against Reason, nay, altogether absurd, to imagine that St. Peter (whom Archbishop Tillotson, as well as I, must in this case suppose to have been Head of the Church) should come to Rome, place his Chair in that City, and yet leave his authority behind him at Antioch. This ridiculous notion, I am sure, none of the holy Fathers and Councils in the Primitive Times ever thought of; on the contrary, they always considered the Bishop of Rome as Successor of St. Peter, Head of the Church, and the Principle of Catholic Unity, as I shall hereafter shew.

There are several objections more of this nature in the same Volume of Tillotson's works, and though most of them are levelled at the Church itself, rather than at the Pope's Supremacy, yet I prefer taking notice of them under this head, rather than the former, both because of their affinity with it, and for your Grace's satisfaction, as, I suppose, you will not be sorry to find them noticed in the same order they are found in.

1. The Archbishop himself grants that, "If the Roman Church be the Catholic Church, it is necessary to be of that Communion; because, (saith he,) out of the Catholic Church there is ordinarily no Salvation to be had. But how do they prove (continues he) that the Roman Church is the Catholic Church? They would fain have us to be so civil as to take it for granted, because if we do not, they do not know well how to go about to prove it." And after some pleasant sallies of Raillery, he concludes, "That to prove a part to be the whole, is all one, as to prove that the Roman Church is the Catholic Church."

To answer this objection, I say first, that the Archbishop here very courteously justifies the Roman Catholics from that odious imputation of Uncharitableness with which he elsewhere most grievously charges them, for not allowing Protestants

Salvation out of their Communion. He grants, that out of the Catholic Church there is ordinarily no Salvation to be had. Now the Roman Catholics do sincerely believe that the Roman Church is the Catholic Church; consequently, when they say, that there is ordinarily no Salvation out of it, they cannot justly be charged with the least uncharitableness, since they have, as it is already proved, the greatest assurance for that Belief which any thing of that Nature is capable of. And if it be true, as most certainly it is, that the Roman Church is the Catholic Church, then surely the Roman Catholics are so far from being uncharitable in this particular, that it is one of the greatest marks of their Charity to have such love for their Erring Brethren, as to warn them of the hazard they run, and exhort them to avoid it, though they are sure they shall be hated for their Pains.

In the second place, he must be a great Stranger to our Divines and Controversialists, if he thinks as he here writes: "They do not well know how to go about to prove it." Surely he must have been very ill read in the writings of Bellarmin, Peron, Richlieu, and hundreds of Catholic Divines who wrote on this subject, when he advances so groundless (shall I call it) a Falsehood. And what renders the thing more intolerable is, that this was spoken in the Pulpit, where nothing but Truth and Sincerity ought to be made use of. In short, this is a matter of Fact; the Works of the Catholic Divines on this subject are still extant, and let even our Adversaries be the Judges, whether this be not one of the most shameless Calumnies that any serious Man could ever be guilty of.

Thirdly, he is deceiving himself and others when he says, "That to prove a part to be the whole, is all one, as to prove the Roman Church to be the Catholic Church." Had we said, that the particular Church and Diocess of Rome were the Catholic Church, his comparison would then indeed have been reasonable; but he could not be ignorant that we understand

by the Roman Church all the Christian Churches over the World in Communion with the particular Church and See of Rome; and we, therefore, call it the Roman Catholic Church, because Rome being the seat of St. Peter's Successor, is the Centre and Principle of Catholic Unity.

If the Archbishop had been inclined to make good his assertion, he should have proved, that all other Societies of Christians, who are not in Communion with the Church of Rome, are, notwithstanding their Heresies and Schisms, a part of the Catholic Church. He should have proved, that the Nestorians and Eutychians, who form the greatest part of the Eastern Christians, are a part of the Catholic Church, notwithstanding they were excommunicated and cut off from the Body of the Catholic Church, by the lawful Authority of two General Councils, whose Decrees he, and all other learned Protestants, profess to embrace; and that the Greeks are still Members of the Catholic Church, notwithstanding their wilful Schism from her Communion,—their ancient Error concerning the Procession of the Holy Ghost,—their having been so often reconciled and united to it, yet still "returning to their Vomit,"—and more especially, their self-condemned perverseness in their last separation from the Communion and Fellowship of the Church of Rome, which they solemnly, and in the most authentic manner, promised in the Council of Florence, they would hold and maintain. He should have proved, that Luther, Calvin, and all those who adhered to their newly broached Opinions, are a part of the Catholic Church, notwithstanding their being Excommunicated by the Church, and their own Confession of holding those Opinions in Opposition to all the World besides. All this, I say, the Archbishop should have proved, to shew that the Roman Church is but a Part of the Catholic Church. But neither he, nor any Body else, did ever so much as attempt it; on the contrary, most of the learned Men of the Church

of England have readily given up the Cause in regard of all the aforesaid Sects; and most other Sectarians do as censoriously condemn those of the Church of England. With what shadow of Reason then can the Archbishop suggest, that the Roman Church is but a part of the Catholic Church? Nay, can any thing be more plain, than that the Roman Church, as it is understood by Catholics, is the whole Catholic Church; since none of the aforesaid Sects can, with the general consent, pretend to be a part of it, since they themselves do unchurch one another; whilst they all own, that the Church of Rome is a part, at least, of the Catholic Church, and that one Faith and one Communion are equally essential to the Being or Constitution of the one Catholic Church, in both which Essentials, they protest themselves to be different from the Church of Rome; so that, if we had no other proof besides, this last Reason is a plain Demonstration, that either the Church of Rome is the whole Catholic Church, or that it is no part or member of it.

We repeat that it is an avowed truth, acknowledged even by most Protestants, that the Church of Rome is, at least, a Part of the Catholic Church. That one Faith and one Communion are equally essential to the constitution of the Catholic Church of Christ, is a Doctrine received by the Church of England, and, I suppose, generally by all the Divines in the World besides. Now there is none of all the aforesaid Sects, as they all unanimously agree, that holds either the same Faith or Communion with the Church of Rome, while yet they maintain it to be a part of the Catholic Church, and that she together with the said Sects make up the whole Body of Christians. It is then most evident, that either the Church of Rome is the whole Catholic Church, or that she is no part or Member of it. But the latter no reasonable Protestant ever yet dared to affirm; for if they should assert, that the Church of Rome is no part of the Catholic Church, this would invalidate all their pre-

tensions to be a Church, since it is from the Church of Rome they claim to derive their Mission, Ordination, and Spiritual Power, if any they have. We are then sure, even to a Demonstration, that if what the Protestants say be true, the Roman Church is the whole Catholic Church; and no less sure, that neither the Protestants, nor any other Sect whatsoever, can be any part or Member of the Catholic Church whilst they continue out of the Communion and Faith of the Roman Church.

To prove the Roman Church to be the Catholic Church, Archbishop Tillotson requires that the following particulars should be clearly shewn and made out.

1. A plain Declaration of our Saviour, whereby St. Peter, and his Successors at Rome, are made the Supreme Head and Pastors of the whole Christian Church. Of this, says he, we have not the least intimation in the Gospel, nor in the Acts and Epistles of the Apostles; nay, adds he, there is clear Evidence to the contrary, that in the Council of Jerusalem, St. James was, if not superior, at least equal to him; and St. Paul, upon several occasions, declares himself equal to St. Peter. But suppose it were true, continues the Archbishop, that St. Peter was Head of the Church, where does it appear, that this authority has devolved to his Successors? And if it were, why to his Successors at Rome, rather than at Antioch, where he was first, and unquestionably Bishop?

I answer, Touching a plain Declaration, &c., methinks a modest good Christian might well be content with one plain Text of Scripture produced for that purpose, much more with a great many; and this surely has been already done many times over, both from the Gospels and Acts of the Apostles, where we plainly find this Charge committed to St. Peter, and his frequent Exercise of it as occasion offered.

It is true the Scripture makes no mention of his Successors at Rome; neither do we say, it is necessary they should be there rather than any where else. For St. Peter might if he

pleased, for aught we know, have as well placed his Chair in Canterbury; but it is matter of Fact, that he did not place it there or elsewhere, but in Rome. The making St. James equal, if not superior to St. Peter in the Council of Jerusalem, needs no other confutation than a bare recital of the matters of Fact which passed there. I am sure it is as evident as words can make it, that St. Peter rose up first, opened the Subject of their Meeting, discoursed upon the Conversion of the Gentiles by his Ministry, shewed the unreasonableness of that yoke the Jews would fain put upon them, and concluded with a peremptory Sentence to that purpose, while it is manifest, St. James and the rest did but follow him; if this be not sufficient Evidence of his Superiority, even over St. James, let the World Judge. As for St. Paul's declaring himself equal to St. Peter, it is of no importance to this argument; for so may any Bishop, lawfully ordained, do to the Pope, without the least diminution of his Supremacy. The equality meant by St. Paul respected only the Power of Preaching the Word of God to those to whom he was sent, of Administering the Sacraments, and of Ordaining Ministers for the use and benefit of the Faithful. To do all which, I readily grant, each Apostle's Power to be equal to St. Peter's, and that of every lawfully ordained Bishop to the Pope's. As to his Question, Where does it appear that St. Peter's Power was devolved to his Successors? I am almost unwilling to honour it with a refutation, it being, in my opinion, one of the weakest expressions that ever dropped from a Man of his Talents. If I should ask, where does it appear that he was by Divine Institution Archbishop of Canterbury? I believe it would puzzle your Grace not a little to give a satisfactory answer. Yet he did not scruple to style himself, John, by the Grace of God, Archbishop of Canterbury. Did ever any Man question, whether the Authority and Power of the Bishop of any See has devolved to his Successor? Did not Christ's

power devolve on his Apostles? "As the Father hath sent me," says our Divine Redeemer, "even so send I you." Did not the Apostles' power devolve on their Successors? Else how could we pretend to be Christians? In short, that Heirs and Successors should inherit the Power and Authority of their Ancestors, unless there be a positive Law or Exception to the contrary, is surely a self-evident Maxim implanted in our Hearts by the Law of Nature, and confirmed by the Common Consent of Mankind. What should then prevent Peter's Authority being inherited by his Successors, whom all the World, before the rise of Protestantism, believed to be the Bishops of Rome, and not those of Antioch, as the Archbishop would fain suggest.

To make good, that the Roman Church is the Catholic Church, they are obliged to affirm, says Archbishop Tillotson, "That the Churches of Asia, and Africa, which were excom-"municated by the Bishops of Rome, for celebrating Easter "after the Jewish Manner, and upon the point of Re-baptizing "Hereticks, were cut off from the Catholic Church, and from "a possibility of Salvation. This the Church of Rome "themselves will not affirm," continues he, "and yet if to be "cast out of the Communion of the Roman and the Catholic "Church be all one, they must affirm it."

Answer. This Argument is grounded upon a Fallacy; and, therefore, the inference is False. Had the Bishop of Rome and the Roman Church been convertible Terms, the Inference would then, indeed, have been Right, and the Arguments true; but surely Archbishop Tillotson knew very well, we never understood these Terms so. The Fallacy then consists in this, that he joins together the two different Notions of Roman Church and Bishop of Rome, and makes them pass for one and the same thing; and so, by a cunning piece of Sophistry, concludes that whatever is done by the Bishop of Rome, is likewise the Act and Deed of the whole Roman Church.

Again he says: "In consequence of this Proposition, that "the Church of Rome is the Catholic Church, they ought to "hold, that all Baptism out of the Communion of their "Church, is void and of none effect. For if it be good," pursues he, "then it makes the Persons Baptized Members "of the Catholic Church; and then those, that are out of the "Communion of the Roman Church, may be true Members "of the Catholic Church; and then the Roman and the "Catholic Church are not all one. But the Church of Rome "holds the Baptism of Hereticks to be good; consequently "the Roman Church is not the Catholic Church."

Answer. His Inference is likewise here false, and so is his Consequence. The Roman Catholics following the Ancient Fathers and Councils of the Primitive Church, do believe, that the Baptism conferred by Heretics with due Matter and Form is good and valid; and that it makes the Baptized True Members of the Catholic, and consequently of the Roman Church, provided there be no impediment of Heresy or Schism on the part of the Persons thus Baptized; but if they are engaged in any Heresy or Schism, they hold, indeed, that they receive a true Character of Baptism, but this alone neither makes them Members of the Catholic Church, nor avails any thing to their Salvation; for as St. Augustine says, "all the Sacraments may be had out of the Church, but Salvation cannot." Now Archbishop Tillotson, to make good his Inference, should have done these two things. 1. He should have proved, that Infants, and such as are not capable of Heresy or Schism, being Baptized by Heretics, are out of the Communion of the Roman Church? this we utterly deny, and on the contrary, affirm that they are true Members of it, until they forsake or renounce it, by actual Profession of Heresy, or by Schism. 2. That those who are actually engaged in Heresy or Schism, being baptized in that State, and persisting in it, are notwithstanding, by Virtue of their Baptism,

made true Members of the Catholic Church. Could Archbishop Tillotson have proved this, he would, I own, both have gained his Point, and would have rendered a glorious Service to several Thousands of Ancient Heretics who denied the Divinity of Jesus Christ, as well as to the present Protestants, by making them all true Members of the Catholic Church, in spite of all the General Councils and their Authority. But alas! This is what neither he, nor any body else will ever succeed in. And, indeed, if it were possible to be effected, we should, I am sure, be as glad of it, and all as willing to contribute to the Salvation of these Men, as he or any body else; but we have learned from the Word of God, and from the Principles of true Charity, not to flatter any Society of Men with a false Peace and Security when they have no grounds for it.

He goes on to say: "In consequence of this Proposition, "all the Christians in the World, which do not yield Subjec- "tion to the Bishop of Rome, and acknowledge his Supre- "macy, are no true parts of the Catholic Church, nor in a "possibility of Salvation. And this does not only exclude "those of the Reformed Religion from being Members of the "Catholic Church, but the Greeks, and the Eastern Churches, "(*i. e.*) four of the five Patriarchal Churches of the Christian "World." Hence he concludes, that the Roman Church is not the Catholic Church, because it has not more Charity than this comes to.

Answer. This argument is founded upon an Inconveniency, and a great Inconvenience, I confess, it is; but if we should conclude the existence or non-existence, the truth or falsehood of things from their conveniency or inconveniency, the world would be brought to a fine pass. It is very inconvenient, that God should condemn all Mankind to death, and to all the other miseries and infirmities to which human nature is now obnoxious, for the eating of one single Fruit, yet it is nevertheless True. It is very inconvenient, that a

Man should be condemned to eternal Flames for one only Sin wherein he dies unrepenting, yet no Christian man ever questioned this Truth. We must not then conclude from the inconvenience that attends a thing, that it is therefore false; but we ought to weigh the Reasons and Motives whereby we are induced to believe it is so. Now the Roman Catholics believe, that those among the Greek and Eastern Churches which are not in Communion with the Church of Rome, together with the Protestants, are no true Members of the Catholic Church; because they have the most Authentic Records, and the most invincible Proofs that any matter of Fact is capable of, that the said Greek, Eastern Churches, and Protestants, fell into Heresy and Schism, in which they do as yet actually persist.

"What allowance God Almighty may make," says a great Catholic Bishop, "for the invincible Ignorance and want of "Capacity in a great many of these People, and how far he "will be merciful and pardon the other defects of those who "endeavour to live up to what they know, and may stand in "need of necessary means to come to the knowledge of the "Truth, he alone knows. None, I am sure, is more willing "to judge favourably of their salvation than Roman Catholics; "but to flatter them with hopes of Salvation whilst they per-"sist in their Errors, and have necessary means to come to "the Knowledge of the Truth, and to tell them they may be "saved with such Errors, when we are convinced in our "Consciences they cannot, is surely no Christian Charity, "but the greatest of Heathenish Cruelty."* Catholics are

* See Verax's Letters to the Rev. Dr. Hook of Leeds, shewing the Impossibility of believing the Scriptures except on the Authority of the Church, *p.* 66, in which it is demonstratively shewn that there are not on earth two Churches more intolerant than the Churches of Scotland and of England. The 18th of the 39 Articles of the

most positively forbid to judge their neighbours,—"Judgment is mine, says the Lord."

The Archbishop then goes on; "Consequently the Truth "of this Proposition, and of the importance of it to the Sal- "vation of Souls, they ought to produce express mention of "the Roman Catholic Church in the ancient Creeds of the "Christian Churches. But this," says he, "they are not "able to do; on the contrary, Æneas Sylvius (who was after- "wards Pope Pius the Second) says, that before the Council "of Nice, little Respect was had to the Roman Church."

Answer. Just in like manner the Arians used to object to the Catholics, that if the word Consubstantial were of that importance as it was pretended, they ought to produce express mention of it in the ancient Creed of the then present Church; but as the Catholics then answered, that it was sufficient that the thing meant by that Word was in the Cceed, though not the Word itself; so say we to the Protestants, that in these Words of the Creed, I believe the Holy Catholic Church, is implied what we mean by the Words, Roman Catholic Church, though the Word Roman be not there. What Æneas Sylvius might, in a passion, or upon some private quarrel with the Pope, have Written against the Roman Church, considered with respect only to the Diocess of Rome, I am not much concerned; for I am sure he never said, nor wrote, that the Roman Church, as it includes all the Christian Churches in Communion with the See of Rome, (in which sense Archbishop Tillotson could not be ignorant we always take it,) was not the true Catholic Church. Besides, if it be true, that Æneas Sylvius said what the Archbishop makes him

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Church of England, is in strict accordance with the 16th of the old Confession of the Scotch Kirk. This Article (the 18th) asserts that they are to be accursed that presume to say that any man shall be saved by the Law or Sect which he Professes. See the Article.

here speak, let the Holy and Learned Martyr, St. Irenæus, who lived very near two hundred years before the Council of Nice, teach him the contrary: "Every Church," says he, "that is the Faithful on every side, must have recourse to this Church, (the Roman,) by Reason of her more powerful Principality."

This Quotation from the illustrious Irenæus, my Lord Archbishop, must make all reflecting minds tremble for their Salvation who presume to separate themselves from the unity of the Catholic and Apostolic Church, the Ground and Pillar of Truth, whose visible Head on Earth is the Pope; and it cannot fail to appear evident to every man blessed with common sense, that the Reasons which caused our Blessed Saviour to advance St. Peter to this Sovereign Dignity was for the advantage of his Church: First, to prevent Schisms; Secondly, to appease Dissensions; Thirdly, to Settle it in Peace; Fourthly, to endow it with every thing that is perfect for its Government, &c. &c.; all which clearly prove to a demonstration, that it was not a Private Grace annexed to St. Peter's Person, but a Public Privilege to be conveyed to his Successors. For if these valuable Gifts be now as necessary for the Government of the Church as they were then, why should she not still enjoy them? Has Christ become less mindful of his Church at the present period than he was heretofore? Or has his Immaculate Spouse committed any fault, by which she should be deprived of the Benefits he bestowed upon her? If she be the same beautiful and virtuous Virgin Spouse, how woefully disappointed is she not in her Guide and in her Captain? If she be the same vessel, Is she to sail without a Pilot? If she be the same Body, Why is she to be separated from her Head? Why is she to become a Frightful Monster, and to have a visible Body with an Invisible Head; because if no one was to succeed Peter, the Visible Body of the Church has had for a long

period no other than Christ her Invisible Head. If no one succeeded St. Peter, the whole structure of the Church consequently must have been altered; changed from a Monarchy to an Aristocracy, from the Administration of One to the Rule of Many. It was a Monarchy when Christ himself Planted and Founded it; a Monarchy when Peter Governed it; and will your Grace have the hardihood here to advance that it has dwindled into a more imperfect form of Government.

The Roman Commonwealth, which flourished above all others, was at last completely ruined by the constant changes in her Government. From Kings to Ten Governors; from them to Consuls; from Consuls to Tribunes: from Tribunes to Dictators; from Dictators to Triumvirate,—and permit me here to ask in sober sense, could not our Heavenly Law-Giver in his infinite mercy, prevent in his Spiritual Commonwealth these great Inconveniences? Would He, I say, who is Wisdom itself, have subjected His Church to such changes as these: to be governed first by one, then by many, after by more; at one time by the Clergy, at another by the Laity; sometimes by Bishops, at other times by Kings and Princes; in England by Women and Children,* whom you make the Heads and Governors of your Church?

Daniel prophesied that the Lord would raise up a Kingdom which should never be dissolved (Dan. ii.); and the Angel Gabriel (Luke. i.) foretold that it should never have an end. But neither the words of the Prophet, nor the voice of

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* Protestants will have the Church first to be governed by Christ alone, next by the Apostles, then by all Bishops, after by Kings and Heads of Free States; and when they were converted to the True Faith (?) by Queen Elizabeth, by a woman, and by King Edward, a child. The Spirtual Headship of our present gracious Queen, does not seem to be much relished by some of her Spiritual Children given to scribbling.

the Angel, are regarded by Protestants, who rend and divide the Kingdom of Christ's Church into as many Commonwealths as there are Kings, Republics, &c. &c. The Jewish Synagogue triumphed for a considerable time in the lineal Succession of her High Priests; First in Aaron, next in Eleazarus, then in Phinees, and in others after him, until the end and abrogation of the Law, And is it not right, my Lord Archbishop, that the Church of Christ should glory in the like, "Which is established on better Promises," (Heb. viii. 6,) and having greater necessity than ever the Synagogue had? For we find by sad experience that many Religious Disputes and Contentions are continually taking place among the People of God; and who, permit me to ask, shall appease and put an end to them? The Bishops? But how often Do they arise among the Bishops themselves? The Primates and Patriarchs? And what if they be also also at Variance, as were Flavianus and Dioscorus, Cyrillus and Nestorius, Euphemius and Petrus Mogus? The Temporal Prince or Civil Magistrate? But they ought not to interfere in Ecclesiastical affairs; the contests which would be sure to arise on account of this interference, would become infinitely more dangerous than any of the former. To Whom then shall we repair? To a General Council? But who shall Summon it, who shall order, who shall direct the members of this Assembly? What if they depart from the truth, as the Council of Ariminum, the Council of Milan, the Second Council of Ephesus did? Who shall Judge their Cause? Who shall compose their Dissensions? unless some one be appointed by the Providence of God, whose Decree is Inviolable, and whose Infallible Censure all ought to obey. Otherwise, as Dr. Covell, an eminent English Protestant Theologian, asserts, "The Church of Christ should be in a far worse case than the meanest Commonwealth, nay, almost than a Den of Thieves, if it were less destitute of means either to convince Heresies

or to suppress them."—(*Exam. against the Plea of Innocents, p.* 107.) A little before he says: "Authority (which cannot be, where all are equal) must procure unity and obedience." And Cartwright, another eminent Protestant Divine, says: "This point of keeping Peace in the Church is one of those which requires as well a Pope over all Archbishops, as one Archbishop over all Bishops in a Realm."—(*Cartwright in his Second Reply, part* 1, *p.* 582.) Melancthon, one of the Fathers of the Pretended Reformation, follows the same manner of reasoning: "The Bishop of Rome," says he, "is President over all Bishops, and this Canonical Policy no wise man (as I think) does or ought to disallow, &c. For the Monarchy of the Bishop of Rome is, in my opinion, profitable to this end, that consent of Doctrine may be retained."—(*Melanct. in Centu. Ep. Theol. Ep.* 74. *Juxta Edit. Bipont. An. Domini* 1597.) Which Luther, his master, taught before him: "Whereas God would have One Catholic Church throughout the Whole World, it is necessary to have one People; yea, and of this one People, one Father ought to be chosen."—(*Luth. in Lo-com. clas.* 1, *cap.* 37, *p.* 107.)

Thus these Protestant Theologians depose, in fact, against themselves; but I am by no means suprised at it, for the Supremacy of St. Peter is so clearly expressed in Scripture, has such a general consent of Councils, of the Fathers, and of Antiquity in General, that a man must be blinded indeed by prejudice if he be not convinced of its truth. The most part of Protestants entirely forget, that St. Paul compared the Church to a body, in which the head cannot say to the feet, (as Christ might,) you are not necessary for me. The Prophesy recorded by St. John, "There shall be one Fold and one Pastor;" as it was not verified in Christ's time, so it cannot be now understood only of our Invisible Pastor. But the Flock and Fold being Visible, the Pastor, the duties of

whose office are unceasiug, and the charge perpetual, must likewise be Visible.

I must again beg leave to draw your Grace's attention to the Approbation of General Councils on this Great Point, and on which I lay the greatest stress. Of the First Council of Nice in Bythynia (*Concil. can.* 6); of the Council of Brachara in Spain (*Concil. can.* 18 *and* 23); of the Council of Constantinople in Thracia (*Concil Constant. Apud. Theod. L.* 5, *Hist. c.* 9); of the Council of Lateran and of Florence in Italy (*Concil. Lateran, c.* 5, *Florent. in Declarat. fidei*); and especially of the Council of Chalcedon in Asia, one of the Four which our English Protestants admit of, where Pope Leo is called, The Universal Archbishop; The Universal Patriarch; The Bishop of the Universal Church; The Pope of the Universal Church. Where the Whole Council calls Leo, "The Interpreter of St. Peter's Voice to all the World." Where they acknowledge him their Head, and themselves his members. Where they all confess, that the custody or keeping of the Vineyard (that is, the Whole Church) is committed by our Blessed Saviour to Leo.—(*Concil. Chal. Act* 3, *et in relatione Sanctæ Synodi ad B. Papam Leonem.*) Likewise the Sixth General Synod confesses, "That St. Peter was with them by his Successor Agatho, and that St. Peter spoke by the mouth of Agatho."—(6 *Synodus General.*)

Permit me also to call your Grace's attention to the Dignity and Prerogatives of the Popes, all of which I extract from the Holy Fathers, and from Ancient Writers. "Their Pre-
"rogatives, (*S. Leo, Epist.* 45.) St. Peter's right; Their
"Dignity, (*Ibidem.*) St. Peters honor; Their Greatness,
"(*Ep.* 87, *et Serm. in Anniv. Assum. suæ.*) St. Peter's reve-
"rence; Subjection to them, (*Ep.* 87.) Subjection to St.
"Peter; A Message from them, (*Ep.* 24.) an Embassage
"from St. Peter; Things done in their presence, (*Ep.* 4.)
"Things done in St. Peter's Presence; Lands and Posses-

" sions given to them, (*Platin de Vit. Pon. in Joan.* 7.)
" given to St. Peter; Their Territories and Lordships, (*Pope*
" *Innocent the Third, extra c. per Venerabilem qui filii*
" *sint legitimi.*) St. Peter's patrimony; their Revenues,
" (*Abbas Ursperg. in Chron. Hen.* 5, *Onuphr. de* 7, *urb,*
" *Eccles. in pal. Latera.*) St. Peter's Royalties; their good-
" will, (*Greg. Regist lib.* 4, *epist.* 34.) St. Peter's favour;
" their communion, (*Lib.* 7, *Epist.* 69.) St. Peter's peace;
" their indignation, (*Platin de Vit. Pon. in Greg.* 7.) St.
" Peter's curse; their signet, (*Popes in their Letters, Sub.*
" *Annulo Piscatoris, &c.*) St. Peter's ring; their Chair,
" (*Pope Innocent the 4th, extra. cap. Majoris de Bap. &*
" *ejus effect.*) St. Peter's See."

The Pope is rightly styled: "The Chief and Highest Priest."—(*St. Hierom. Epist.* 123.) "The Ruler of the House of God"—(*St. Ambr. Com. in* 1, *Tim.* 3.) "The Head of the Church."—(*Concil. Chal. in Epist. ad Leonem. Act.* 1.) "The Prince and Doctor of the Orthodox and Immaculate Faith."—(*Synod. Later. sub Martino Papa Secret* 2.) "The Father of Fathers."—(*Stephanus Archiepis. Carthag. Ep. ad Dam.*) "The Vicar of Christ."—(*Bern. L.* 2, *de Consid.*) "The Pastor of all Pastors."—(*Bern. Ibid.*) "The giver of Light, and Pillar of the Church."—(*Concil. Constant.* 5, *Act.* 1, *p.* 74.) "The most blessed Bishop of the City of Rome, to whom antiquity hath given the principality of the Priesthood above all other."—(*Valens Epist. ad Theodosium quæ habetur inter Præambula. Conc. Chalced. Justinian, Novell. Constit.* 123, *in edit. Haloand. &c. Lib.* 1, *Cod. de Summa Trinitate. Liberatus in Breviario cap.* 12, *Sozom. Lib.* 3, *cap.* 7.)

These last words were spoken by the Emperor Valentinus: he was succeeded by Justinian in the Government of the Empire, who issued the following solemn decree, "That according to the definition of the Four Holy Councils, of Nice,

of Constantinople, of Ephesus, and of Chalcedon, the Pope of Rome is the Chief of all Priests;" and he added, "No man doubteth but the top or principality of the highest Bishoprick resteth in Rome."

I now flatter myself, my Lord Archbishop, that I have proved from Scripture, from Tradition, and from the Fathers, the Supremacy of the Popes, the Successors of St. Peter. Besides these Authorities, which are all invincible, the continual practice and consent of all Nations, have been to acknowledge the Supremacy of the Pope, and therefore to him, as to the supreme and highest Judge on Earth, appeals have been made in all Ages, and from all parts of the World, consequently he is the anchor of our Faith, and the oracle of Truth.

Hear now what the great St. Jerome writes to Pope Damasus: "I speak," says he, "to the Fisherman's Successor, and to the Disciple of the Cross, acknowledging none but Christ to be chief. I am joined in Communion with your Holiness, that is, with the Chair of Peter. Upon that Rock, I know the Church is built. Whoever eats the Lamb out of this House is profane. If any one be not in the ark of Noah, he will perish in the Deluge.—Whoever gathers not with thee, scatters; that is, he that is not Christ's, is Anti-Christ's."—(*Ep.* 57.)

Whereby it appears that he believed,

1st. That the Church of Christ is built upon the Persons, and the Chair of St. Peter.—"Upon that Rock, I know the Church is built."

2nd. That the Bishops of Rome are his Successors.—"I speak to the Fisherman's Successor, and I am joined in Communion with your Holiness, that is, with the Chair of Peter."

3rd. That his Successors are the centre of Catholic Unity. And,

4th. That all who are obstinately separated from the See of Rome are in formal Schism.—"Whoever eats the Lamb out of

this house is profane. If any one be not in the ark of Noah, he will perish in the Deluge. He that gathers not with thee, scatters; that is, he that is not Christ's, is Anti-Christ's."

Again he says: "One is chosen out of the Twelve, that a Head being constituted, there might be no occasion of Schism." The Apostles had an equal jurisdiction, (St John xx. 21, 22, 23; St. Matthew xxviii. 19, 20,) though not among themselves. As to the truth and certainty of their Doctrine, they were equal even among themselves. And if what St. Paul said to the Ephesians, (Eph. ii. 20,) "You are built upon the Foundation of the Apostles and Prophets," means that the Apostles and Prophets were this Foundation, it does not properly denote them to be Governors, but only Doctors. For what jurisdiction had the ancient Prophets over the Christians at Ephesus? But if it imports jurisdiction at least in the Apostles, St. Jerome tells you plainly, clearly, and explicitly, "That one was chosen out of the Twelve, to be the Head and centre of unity, that there might be no room for Schism." So says likewise St. Optatus Milevitanus, (or whoever was the Author of his Seventh book,) "St. Peter was preferred before all the Apostles, for the Preservation of Unity; and he alone received the Keys of the Church, which were to be communicated to the rest of the Apostles.—Bono unitatis B. Petrus (cui satis erat, si, postquam negavit Solam veniam consequeretur) et præferri Apostolis omnibus meruit, et claves regni cœlorum communicandas cæteris solus accepit." St. Gregory the Great, also says: "I answer, that then his cause was to be heard, and decided by the See Apostolic, which is the Head of all the Churches." —(*Lib.* 11, *Ep.* 56.)

Now, how could a separated and exempt Bishoprick fall under his Jurisdiction, if his See had only a precedence of honour before all other Bishops? In fine, the Bishop of Rome has always had his Legates to preside in his absence,

and by his authority, over all Œcumenical Councils; as Hosius, Vitus, and Vincentius, in the First Council of Nice; St. Cyril in the Council of Ephesus; Paschasius and Lucentius in the Council of Chalcedon. He has had his Vicars General in all Foreign and distant Countries; Anastasius, Bishop of Thessalonica, in Greece; Potentius in Africa; Acatius, Patriarch of Constantinople, in Egypt; Dubritius, Archbishop of Wales and Primate of Britainy, in England. To the Bishop of Rome as the highest Judge on Earth, the weightiest causes from all parts of the World have been referred. Without him no General Council can be called or assembled. By him all tumultuous assemblies have ever been annulled. And by him most ample privileges, dignities, and prerogatives have been granted to Bishops, Patriarchs, Kings, and Princes. To mention some particulars: From him the Patriarch of Constantinople had the pre-eminence of the highest See after Rome, and jurisdiction over Egypt, Lybia, and Pentapolis. From him the Bishops of France, of Spain, of Greece, have received their archiepiscopal robes or ornaments. From him St. Augustine, our Apostle of England, who was the first Archbishop of Canterbury among the Saxons; and likewise all other Archbishops, even to the Conquest, received their palls, which is a sure proof of their subjection to the Pope; and from the honor derived from St. Peter's See, they are first laid on his holy tomb, and thence sent to the Archbishop. Thus our King Edwin for St. Paulin and Honorius, King Rufus for St. Anselm, obtained their Episcopal palls. To be brief, from the Bishop of Rome, Kings and Emperors have received, some their Sceptres, Crowns, and Regalia, others, particular favours and exalted titles of honour; whilst others, again, the very manner and form of their Coronation. In this manner, Pepin was created King of Italy by Leo the Third.—(*Alber Krant, L.* 2.) Stephen, King of Hungary, by Pope Sergius.—(*Blond. dec.* 2.) Edgar, King of Scotland, by

Urban the Second.—(*L.* 1, *Hist. Scoto.*) Charles, Emperor of the Roman by Leo the Third.—(*Paul. Diacon. L.* 23, *rerum Romana.*) The Seven Electors of the Empire were all chosen and installed by Gregory the Fifth.—(*St. Thomas, L.* 3, *de regi princ.* 19.) The Lordship of Ireland was presented to Henry the Second of England by Pope Adrian the Fourth. And as the honourable title of Catholic was given to the King of Spain, and of Apostolic to the Emperor of Germany, so likewise that of most Christian was conferred on the King of France, most Faithful on the King of Portugal, and the no less honourable one of Defender of the Faith was granted to Henry the 8th, King of England, by the Pope of Rome; and which proud title our present most excellent Sovereign Victoria, bears to this day, as one of her most glorious honours.

I need not remind your Grace, that James* the First of England declared he gloried more in the title, Defender of the Faith, than even in that of King of Great Britain.

The solemn manner of crowning not only our own Sovereigns, but those of all the Christian world, was instituted and prescribed by the Bishops of Rome, and is to this day observed. For example, the Kings of France are consecrated and anointed by the Archbishop of Rheims, according to the ordinance of Pope Hormisda. The Kings of England by the Archbishop of Canterbury, according to the grant of Pope Adrian the Third. The Kings of Scotland by the Archbishop of St. Andrews, according to the prescription of Pope Urban the Second. The Emperors of Germany by the Archbishop of Mentz. The Kings of Bohemia by the Archbishop of Prague; and several others, by such as the Popes appointed. By these and a thousand other precedents, it is clear as day, that the Supremacy of all Spiritual Power is manifestly centred in the See of Rome, the mother of all Churches.

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* See Stow's Annals, 1521; and Onuphri. Chro. 1520.

Previous to my concluding this letter, I wish to say a few words regarding a subject upon which the ignorant bigots of the present day are continually thundering forth in order to deceive the public, viz., "Of Councils deposing Popes." To which I answer. First, that those Councils which Protestants are always alluding to, were in fact nothing more or less than unlawful assemblies, such as the Councils of Brixia, of Pisa, according to Antoninus; and the Council of Basil, which although lawfully commenced, was unlawful when it deposed Eugenius. Secondly, I answer, that legitimate Councils may in times of Schism, judge and declare who is the true Pope, depose the usurpers, and also may persuade the true Pope for the sake of the tranquillity of the Church, to resign his right, which was all that the Council of Constance defined and practised in deposing John the 23rd, Gregory the 12th, and Benedict the 13th. Therefore, my Lord Archbishop, Protestant writers ought to have had some regard to truth before they advanced so many wild and vagrant histories.

Protestant Divines also assert with the most entire ignorance of the subject on which they write, that the Bishop of Antioch had infinitely a greater claim to Supremacy than the Pope of Rome, because St. Peter had his first See there; or else the Bishop of Jerusalem, where Christ our Saviour died. To all which I reply, by informing these Divines, that Christ never fixed his seat at Jerusalem, or at any other determinate place; and that he has no one to succeed him, he still continuing his everlasting Priesthood.—(Heb. vii. 24.) And we have the most convincing testimonies of Scripture, that the Primacy was never intended by God to remain at Jerusalem. St. Paul gives the following reason: "For the Priesthood being translated, it is necessary also that a translation be made of the Law."—(Heb. vii. 12.) Christ foretold it to the Jews: "The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof."

—(St. Matt. xxi. 43.) St. Paul and Barnabas testify the performance: "To you it behoved us first to speak the Word of God; but seeing you reject it, and judge yourselves unworthy of eternal life; behold we turn to the Gentiles."—(Acts xiii. 46.)

If Calvin, my Lord Archbishop, had weighed well those parts of sacred Scripture which I have just quoted, they would have informed him why the seat of Christ's Vicar was not placed at Jerusalem, the chief City of the Jews, but established by God in the principal City of the Gentiles; they would also have informed him why it was fixed at Rome in preference to Antioch, because it was just; as well remarks St. Leo, "That the City of Superstition, might be made the chief seat of Religion."—(*St. Leo* 1, *de Nata. Apost. Pet. et Paul.*)

On this account St. Peter first sat at Antioch during the period of seven years; and afterwards, as St. Marcellus,* Anacletus, St. Jerome, and Damasus avow, he translated his throne to the City of Rome, and there continued Bishop of it for twenty-five years, as Eusebius, St Jerome, and other historians testify. There he ended his life with a glorious Martyrdom. There he resigned, or rather ceased his Pastoral charge. Wherefore, seeing that he only is invested with the state, if I may use the expression, of his predecessor, who has yielded up either by natural death or voluntary resignation his entire former dignity, and not he who succeeds only to his temporary place, or partakes of some part of his charge, the reason is clear why Linus the Pope of Rome, and not Evodius the Bishop of Antioch, was St. Peter's Successor; because in Rome he last sat, in Rome he dwelt longest, and in Rome he resigned his Episcopal dignity. When the King changes and

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* Marcel. Ep. ad Presbyt. Antioch. Anaclet. ad omnes Presbyt. Hieron. de Viris Illust. in vit Pet. Damas. in vit ejusdem, Euseb. in Chron. an. 44, Hieron. de Viris Illust. in Petro.

removes his Court from one city to another, the officer he places in his former residence is not appointed by him on that account his heir or his Successor to the Crown. When the Throne of the Empire was translated from Milan, &c., the Governor of that City did not usurp the Imperial crown. In like manner, the Bishop of Antioch had no right whatever to lay claim to the sceptre of St. Peter's Supremacy, Peter having translated his See thence, and fixed it at Rome, and there continued till the hour of his death. Nevertheless he often left it for a period, travelling into different countries on the affairs of the Church; and it hath so pleased Almighty God in his mercy to confirm the continued Succession of his Chief Vicars in this Blessed See, though many cruel and powerful tyrants have done all that the ingenuity of man and of the Devil could suggest, to dispossess them of their rights, and to dislodge them from the possession of the City of Rome; notwithstanding that they have been often banished into remote and barbarous countries, as Clemens by Trajan, into Chersonesum, situated in the northern part of Asia; Cornelius by Decius, to Centumcellas; Liberius by Constantius, into Thrace; Martin by the same into Pontus, and forty others in the same manner; notwithstanding thirty-three Popes, one after the other, have been put to the sword; notwithstanding likewise, their removal for a time to Viterbo, to Avignon, to Ravenna; yet the Popes have returned, and the See been continued at Rome. Unlike all the other Patriarchal Sees which have been shaken to pieces, that of Rome, no deaths, no banishments, no tyrannies of men, nor malice of Satan, could ever overthrow; God has preserved her for eighteen centuries, and she still flourishes a living monument of the wisdom of God.

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* See Thomas Bozius de Signis Eccl. Tomo. 2, L. 17, Signo 78. Baronius in Anna. Anno Chri. 300, 355. Aug. de util Credē. cap. 17. Rhem. Test. in Ca. n. 2, ad Thessal.

"O glorious Roman Church!" exclaims a holy Archbishop, "in which Peter still lives to confirm his brethren; that my right hand may forget itself, if I forget you; that my tongue may become dry and immoveable in my mouth, if you be not, to the last hour of my life, the principal object of my joy and of my canticles." St. Augustine exclaims, "O my God! ever beautiful and ever new, it is very late that I have become acquainted with you—it is very late that I have commenced to love you." And St. Anthony, who passed whole nights in contemplating the beauties and perfections of God, cries out, when night had disappeared, and the morning star had announced the arrival of daylight, "O beautiful Sun, you come to distract me, to prevent me from tasting quietly the amiabilities of my God."

And now, my Lord Archbishop, in a transport of joy and of gratitude to our gracious God, the Catholic world returns him their grateful acknowledgments for having blessed his Church at this critical moment with such a Pontiff as Gregory the 16th. A Pope possessing such solid piety, such depth of learning, such consummate wisdom and talents, such determination and foresight, in a word, all the virtues which can adorn the Pontiff and the Christian, that I exclaim, in the language of St. Bernard* writing to Eugenius, but address-

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* I make no doubt but that the Rev. Dr. Hook of Leeds, will cry out, (on reading this concluding passage of mine, and which is taken from St. Bernard, *Lib.* 2 *de Conside*,) That Catholics esteem this place highly, nay, delight in it; and that he wonders they are not ashamed to allege it. For to call the Pope the heir of St. Peter, was a great excess of speech; much greater to say that he is the heir of the Apostles; but to call him Christ, he who is so great, that every modest man, who were Bernard's friend, would rather cover it over with his mantle than produce it, much less glory in it. To which I would reply, Was there ever heard a more audacious man, who dares to open his mouth against Heaven itself, and disgrace the

ing myself to our beloved Pontiff, Gregory the 16th, "Thou art the Prince of Bishops, the heir of the Apostles; thou art for primacy Abel, for government Noah, for patriarchship Abraham, for order Melchisedech, for dignity Aaron, for authority Moses, for judgment Samuel, for power Peter, for unction Christ." And I am,

My Lord Archbishop,

Your Grace's most faithful Servant,

VERAX.

A CATHOLIC LAYMAN.

Writings of so many Illustrious Saints. And who art thou, (oh Hook,) I would exclaim, that I should believe thee before those Cyprians, those Chrysostomes, those Gregorys, those Bernards, whom thou reprovest? Who art thou, that I should judge the greatest faults in them, rather than the least spot or blemish in thee? Shall I deem Leo ambitious, Jerome ignorant, Gregory troubled, Cyprian to have varied from the Word of God, and only Hook to have understood it right? Can any man be persuaded that Chrysostome exaggerated, Maximus doted, Isidore deceived himself, Theodoret served his own cause, and Walter Farquhar Hook alone spoke sincerely? That Bernard's shame deserved a mantle, and that Hook's beauty is worthy of being displayed? Truly he were either sottishly perverse, or frowardly blind, who would seem so partial as to favour his (Hook's) opinion—whosoever, I say, upon the deposition of such a faithless witness, would wish to deprive the Pope of that sovereign dignity over the whole Church, which God and his Saints have bestowed on him.

POSTSCRIPT.

As the warm, sincere, and devoted advocate of the rights of the Holy See, and wishing to state the truth and nothing but the truth, therefore I here most positively assert, that the Popes never for one moment suspended their claims to the Primacy, but always enjoyed it without control from St. Peter to Pope Boniface the Third, the asserted usurper of the dignity. The only question was about the *title* of universal Bishop. John of Constantinople assumed it, and his successor Cyriacus continued the usurpation, although St. Gregory by several letters importuned Mauritius to interpose his imperial authority; but the tyrant Phocas, (though he merits as black a character as can be given,) offended at Cyriacus, decreed that the title of Œcumenical Bishop belonged by right only to the See of Rome; and the loss of this dear, though vain title, first cast the Patriarch into a deep melancholy, and then into his grave. And here, in anno 606, Protestant ministers, with the most unblushing effrontery, in order to deceive the unwary, fix the epoch of the Papal Supremacy, as obtained by usurpation, and that too from an usurper. Gracious Heaven! how can these men glory in propagating such falsehoods? for this is, I believe, at least the first usurpation since the world's creation that has lasted without interruption twelve hundred years; but the misfortune is, while these Rev. Divines thunder forth on all occasions the most infamous calumnies against the Catholic Church, (*See Verax's Reply to Hook's Novelties of Rome,*) they totally overlook the law of Valentinian the Third, of earlier date than that of Phocas, (*Novel. Theo. tit.* 24, A.D. 424,) as follows: "Whatever hath been and shall be established by the See Apostolic, should have force of law with them (the Bishops of France) and others, and this secundùm veterem consuetudinem;" and the reasons are because the Supremacy

of the See Apostolic " has been established both by the merits of St. Peter, who is the First of the Episcopal Society, by the Dignity of the City, and by the Authority of a Synod." So here we behold Supremacy founded upon the strongest authority both human and divine, and this recollect two centuries before Phocas's supposed donation. It is true Phocas deprived Constantinople of a vain title, which former Popes refused, but which Boniface accepted, when he thought there was no danger of its being misunderstood in the sense in which his predecessors refused it. But Constantinople never pretended to Supremacy, nor did Rome ever disown it. I therefore convict these Rev. Gentlemen of having propagated a gross calumny against the rights of the Holy See; and I tell them here before the bar of public opinion, that it is very easy to assert, but impossible to prove, a falsehood condemned by the testimony of all ages. I conjure them, in God's name, to ponder well on the following quotations from the illustrious St. Chrysostome, and as coming from one of the greatest and most learned Doctors of the Church, they must have the greatest weight with every reflecting mind; he says: " Why did our Lord shed his blood? Truly to redeem those sheep, the care of which he committed to St. Peter and to his Successors."—(*Lib.* 2, *de Sacer.*) And again: " Christ would have Peter endowed with such Authority, and to be far above all other Apostles; for he says, Peter dost thou love me more than all those? Feed my Sheep."—(*Ibid.*) Now, permit me here to ask, what words can be more plain, more explicit, more satisfactory, than those I have just cited? and I here fearlessly advance, that there is not one Article of Faith so clearly pointed out in the Sacred Scriptures as that of the Supremacy of St. Peter and of his Successors.

NOTE TO LETTER I.

THAT PROTESTANTS ALSO AGREE WITH CATHOLICS IN THE DOCTRINE OF ST. PETER'S PRIMACY.

John Huss proves both by Scripture and the Fathers that St. Peter was the Chief of the Apostles. He says: "And the saying of Marcellus is true, that Peter was the Head of the whole Church, &c.; there were three virtues which St. Peter excelled in, Faith, humility, and charity, &c.; from that Faith, Peter received the weight of the Church, &c. Peter was the first Vicar of Christ, by him chosen, and deputed spiritually to the Church."—(*De Ecclesia, c.* 9.)

Perzibrane's confession on this point is as follows: "I confess that the keys of loosing and binding, of forgiving and retaining sins, were given to the holy Church in blessed Peter principally, and in other Apostles."—(*In professione fidei, cap.* 38.)

Dr. Bilson speaking on these words of Christ, "He that is greater among you, let him be as the least," affirms, "That in these words our Lord made a manifest distinction of some greater, some less, some chiefer, some lower."—(*Perpet. Govern. c.* 6, *p.* 53.)

D. Saravia says: "Far be it from me that I should rashly condemn these good men of sacrilegious ambition, seeing the Lord did not so much correct, as direct them in their demand."—(*Divers. Degrees of Ministers, L.* 2, *c.* 21, *p.* 173, 174.)

D. Whitghift teaches the same.—(*Defence, p.* 70.)

Calvin speaking of the change of name from Simon to Cephas, or Peter, says: "The Evangelist recites as it were this Prophecy, that Simon should have a new name given to him. I call it a prophecy, not only because Christ foresaw the constancy of faith which would be in Peter, but because he foresaw what he would give him; therefore now he commendeth in words the grace which he resolved afterwards to bestow upon him. He does not therefore say, that this is his name for the present, but defers it to the time to come, Thou shalt be called Cephas, saith he. It is meet that all the godly Peters, who are founded in Christ, may be made fit to build the Temple of God; but this one is so called for his singular excellency." —(*In Joan.* 1, 42.)

Dr. Whitaker, giving his own and the opinions of other Protestants on this point, says: "We do not deny Peter to be the foundation of

the Church, and the Governor; and we will grant, if they shall require, that to be promised him by Christ in these words."—(*Controv.* 4, *q.* 2, *p.* 544.)

Musculus avows that, "Celestial spirits are not equal, the Apostles themselves were not equal, Peter is found in many places to have been the Chief, which we do not deny."—(*In Whiteg. Def. p.* 66, 68.)

Indeed Dr. Whitaker is so full of this, that he not only answers certain texts of Scripture objected by some Protestants against St. Peter's Primacy, (*Ibid. p.* 62, 63, 65, 68, 70, 395,) but he also expounds them, (*Ibid. p.* 70, 184.)

Luther says, "That Peter was the first in order no one denies, &c.; we confess Peter to be the Prince of the Apostles, the first member of the Church, the Head of the College of the Apostles, and the rest which the holy Fathers have said of him."—(*In Resolutionibus.*)

Dr. Field says: "We do not deny but that blessed Peter had a kind of Primacy and honour."—(*Of the Church, L.* 5, *c.* 32.)

SEVERAL OF THE LEARNED PROTESTANTS NOT ONLY ACKNOWLEDGE BUT TEACH THE PRIMACY OF THE BISHOP OF ROME.

The very Puritans acknowledge it, and prove it from Scripture, as follows: "The High Priest of the Jews was typically and in a figure the supreme Head of the Catholic Church; which though (say they) it were visible only in the Province and Nation of Jewry, yet those of other Nations and Countries (as appeareth by the Acts, even though they were Œthiopians) were under this High Priest, and acknowledged homage unto him; so that he was not a Provincial Metropolitan, but in very deed an Œcumenical and Universal Bishop of the whole World, &c. And, therefore, the Pope of Rome, who alone maketh claim unto, and is in possession of the like Universal Supremacy, hath more warrant in the Word of God to the same, than any Metropolitan, or Diocesan, not dependant upon him, hath or can have. So that by the Word of God, either there must be no Metropolitans and Diocesans, or else there must be a Pope."—(*English Puritanisme, p.* 16.)

Cartwright says: "The High Priest was the head Priest over all the whole Church during his time unto our Saviour Christ, and that therefore if by this example we will have an Archbishop, he must

be such a one as shall govern the whole Church."—(*In Whiteg. Def. p.* 428.)

The Centurists confess, "That in the Church of the Jews there was, by God's law, one only chief Priest, whom all were forced to acknowledge, and to obey him."—(*Cent.* 1, *L.* 1, *c.* 7.) And the same is acknowledged by Calvin.—(*Inst. L.* 4, *c.* 6, *s.* 2.)

Wickliffe submits his Faith to the Bishop of Rome, as to the Chief Vicar of Christ, saying: "I am very glad to discover to every one my Faith, and especially to the Bishop of Rome; because I suppose if it be Orthodox, he will humbly confirm my Faith, and if it be erroneous, he will amend it, &c. I suppose also that the Bishop of Rome, seeing that he is the Chief Vicar of Christ upon earth, &c."—(*Ep. ad Urban Sextum apud Foxum, L.* 1, *Comment.*)

Perzibranes says, the Hussite Confession is this: "I profess with a faithful heart and mouth, and with all my will and desire, I am in hope and desire to be indeed entirely, inviolably, and inseparably, a member of the holy Mother the Catholic, Universal, and Roman Church, spread over the whole World, founded in the Apostolic Sees by Blessed Peter, Prince of the Apostles, and continued till this time, and so firmly strengthened upon the firm Rock, that the Gates of Hell cannot in any way prevail against it."—(*In Professione fidei.*)

Huss himself says: "We are not to believe in the Pope, or the authority of the Pope, but we are to believe that the Pope is the immediate Vicar of Jesus Christ, and the chief Priest here upon Earth, by reason of his office, &c., having authority to Absolve and to Excommunicate, to give Indulgences, and lastly, for doing other things which belong to the Keys."—(*Question de Credere, fol.* 170.)

Mr. Johnson also says: "Did not John Husse, that worthy champion of Christ, and others also of the Martyrs in former times, say and hear Mass, even to their dying day, &c.? Did not divers of them acknowledge the Pope's calling and Supremacy, &c.?"—(*In Jacob's Defence, &c. p.* 13.)

Morgenstern confesses, that "These things were pardonable in the godly, who held the Pope to be the Vicar of Christ, and the Head of the Church, the Papacy for the Church, &c."—(*De Ecclesia, &c. p.* 41.)

Your Grace will not be a little surprised at reading the following Quotations from the Fathers of your pretended Reformation.

"Wherefore most Blessed Father," says Luther, "I offer myself prostrate at the feet of thy Holiness with all that I am, and have. Quicken, kill, call, recall, approve, reprove, I will acknowledge thy voice, the voice of Christ ruling and speaking in thee."—(*In resolutionibus priorum Disput. ad Leonem decimum.*) And in proof of the Pope's Primacy he further adds: "The first thing that moveth me that the Bishop of Rome is before all others, &c., is the very will of God which we see in that fact, for the Bishop of Rome could never have come into this Monarchy without the will of God, but the will of God howsoever it be known, is to be received with reverence; and therefore it is not lawful rashly to resist the Bishop of Rome in his Primacy; this reason is so great, that though there were no other cause, yet this were sufficient to repress the rashness of those who resist."—(*In resolutionibus aliarum propositionum.*) And when he was summoned to Augusta before Cardinal Cajetan the Pope's Legate, he left this written Protestation: "I, Martin Luther, an Augustinian Friar, do protest to reverence and follow the Holy Roman Church, in all my sayings and deeds, present, past, and to come. But if any thing hath, or shall be spoken contrary or otherwise, I do, and will have it, as if it never had been spoken." A good Protestation, but badly performed.

D. Downham, speaking of the Apostles and their times, says: "The authority which they (the Apostles) had, &c., was not to end with their Persons, but to be continued in their Successors."—(*In his Sermon at Lambeth, p.* 79. *Saravia in his Divers Degrees of Minist. c.* 16, *p.* 44.)

Hence with good reason Dr. Field teaches, that "Peter had a kind of Primacy of Honor and of Order, that in respect therof, as all Metropolitans do succeed him, &c. So that the Patriarchs yet more especially, and amongst them the Roman Bishops in the first place, &c., as being chief for order sake, and to preserve unity, and in such sort that all things must take their beginning from him."—(*Of the Church, L.* 5, *c.* 32, *p.* 166.) And again: "We willingly confess the Roman Church to have been in order and honor the first and chiefest of all Churches."—(*Ibid. c.* 35, *p.* 189.) Yet more: "He that is in order first among the Patriarchs with the Synods of Bishop subjects to him, may call the rest together, as being the principal part of the Church, whence all actions of this nature take beginning."—(*Ibid. c.* 52, *p.* 408.) And lastly he says: "It is

evident, &c., that the Bishop of Rome, as the first in order among the Patriarchs, (assisted with his own Bishops, and the Bishops of him that is thought faulty,) may judge any of the other Patriarchs, that such as have complaints against them may fly to him and the Synods of Bishops, subject to him, and that the Patriarchs themselves in their distresses may fly to him, and such Synods for relief, &c."—(*Ibid. p.* 243.)

"We honestly confess," says Bucer, "that according to the holy Fathers, the Roman Church has the Primacy over the rest, having St. Peter's Chair, and her Bishops having been looked upon as his Successors."—(*Bucer in Preparatione ad Concilium.*)

Calvin's words are decisive, as follows: "Cultus sui sedem in medio terræ collocavit, illi unum Antistitem preficit, quem omnes respicerent, quo, melius in unitate continerentur."—(*Calvin's Institutions, Book* 6, *sec.* 11.) Could any Catholic have said more?

Prebendary Dumaulin says: "Whosoever reads the works of the Ancient Fathers will find all those of the 4th and 5th ages giving the Supremacy to the Bishop of Rome, and asserting that to him belongeth the CARE OF ALL CHURCHES, giving at the same time many instances of his interference in their regards."—(*Dumaulin, Vocation of Pastors, p.* 319, 320.)

"It is a most certain fact, that in order to have a common union amongst Christians, the care of the Universal Church was committed to the Chair of Peter."—(*Bishop Montague, Antidote, p.* 116.)

"What pretence there could be to send Appeals to Rome from all other parts, rather than from Rome to other parts, had not a pre-eminence of power been acknowledged in the Church of Rome."—(*Thorndyke, Epilogue, p.* 81.)

"The suppression of the Pope's authority has sown the seeds of discord and of eternal confusion in the world; for there being no longer any sovereign authority to end disputes, the Protestant Churches separated from each other, tearing their own bowels with their own hands."—(*Puffendorf de Mon. Pon. Romani.*)

"The Bishop of Rome," says Salmasius, "is the Great Pontiff, "the Father of Fathers, the Ruler and Governor of the UNIVERSAL "CHURCH; he is, in fine, the Successor of Saint Peter, the Vicar of "Christ upon Earth, to express all in one word, THE POPE."—(*Salmasius Eucharisticon, p.* 644.) This from a rigid Calvinist. *See Bayle and Watkins.*

"In fine, let the Roman Pontiff be actually *Primus Episcoporum*, let him be contented with the ancient Canons, and then a fair open will be made for a peace universal."—(*Dr. Thomas Smith, de Causis dissidiorum, &c. p.* 196.) The Pope desires no more.

The learned Blondel says: "No Protestant doth deny the Pope of Rome to sit on the very first sacerdotal throne of the universal Church, or his being the first of all patriarchs."—(*Blondel on the Pope's Supremacy, p.* 197.) And in his vain attempt to elude the decisive passage of St. Bernard in his letter to Pope Eugenius: "St. Bernard," says he, "with other titles by him bestowed on Pope Eugenius, calls him the vicar of Christ," and I beg of your Grace to mark his reason, "although all pastors (says he) are vicars of the great shepherd, still Eugenius, as the successor of St. Peter, to whom it appears our Saviour did confer his vicariate in a most particular manner, in recommending his flock to him, might, in the opinion of St. Bernard, be more properly termed the Vicar of Christ than any other."—(*Ibid. p.* 1162.) "Rome," says he again, "being a Church consecrated by the residence of St. Peter, whom antiquity acknowledged as the head of the Apostolic College, and honoured as the See of Peter, might easily have been considered by one of the most renowned Councils, (viz. Chalcedon,) as the head of the Church."—(*Ibid. p.* 107.)

"There is nothing in all the Writings of St. Gregory the First," says Calvin, "wherein he most proudly boasts of the greatness of his Supremacy, than where he says, that he knew no Bishop who was not subject to the See Apostolic."—(*Calvin's Institutes, Book* 4, *c.* 7, *sect.* 12.)

"Some object," says Friccius, "the authority of Gregory, deeming the name of Universal Bishop to belong to the Precursor of Anti-Christ; but the reason appears from the Words themselves, viz, that this title is inconsistent with the grace poured on all Bishops. Whilst it is clear from other parts of his writings, that he believed the charge of the whole Church to have been given to Peter, and yet Gregory thought not Peter a precursor of Anti-Christ."

Your Grace will find a similar claim to Supremacy in the first six hundred years; owned also by Doctors Reynolds, (*Conference, p.* 457,) Whitaker, (*Cont. Dureum, Book* 7, *p.* 480,) Fulke, (*Answer to a Counterfeit Catholic, p.* 36,) Bower, (*Bower's Lives of the Popes, vol.* 1, *p.* 37.)

"I shall end these quotations with the words of the very candid Dr. Le Fort of Geneva: "Most Protestants," says he, "have drawn a horrid caricature of the Pope as Anti-Christ, and what not! which I call both ridiculous and shameful; nay, so far is it from being true, that I am convinced, that those Gentleman are any thing but serious when they do so. And that there is not at this moment a single Protestant minister in all Geneva, who would not only quit our academy and Church, but his own wife and family, could he become by so doing this dreadful Roman Anti-Christ himself."

I should like to witness the fortitude of Dr. Phillpots, the Lord Bishop of Exeter, in so trying an occasion.

By all which it appears, that the Roman Bishop is confessedly the True Successor of St. Peter, and the Supreme Pastor of the *Universal Church.*

LETTER II.

PRIMACY OF ST. PETER.

On the Supremacy of St. Peter and his Successors—proved from Scripture, and from the Fathers of the Five First Centuries of the Church.

TO THE LORD ARCHBISHOP OF CANTERBURY.

My Lord Archbishop,

I purpose devoting this letter entirely to prove to your Grace, and to an enlightened Public, from Scripture, and from the Fathers of the five first centuries of the Church, during which period Protestants generally allow the Church to have been pure.—1st. The Supremacy of St. Peter. 2nd. The Primacy of the Successors of St. Peter. I shall commence, however, by giving you the exact Catholic belief on this most important point.

Catholics believe, that peculiar powers were given to St. Peter, and that the Bishop of Rome, as his Successor, is the head of the whole Catholic Church; in which sense, as already stated, this Church therefore may fitly be styled Roman Catholic, being an universal body united under one visible head.

SCRIPTURE.

Matt. xvi. 15, 16, 17, 18, 19. "Jesus saith to them: But whom do you say that I am?—Simon Peter answered and said: Thou art Christ, the Son of the living God.—And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.—And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shall loose upon earth, it shall be also loosed in heaven."

Luke xxii. 31, 32. "And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat.—But I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren."

John xxi. 15, 16, 17.* "So when they had dined, Jesus said to Simon Peter: Simon son of Jonas, lovest thou me more than these? He saith to him: Yea, Lord; thou knowest that I love thee. He saith to him: Feed my lambs.—He saith to him again: Simon son of Jonas, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.—He saith to him a third time: Simon son of Jonas, lovest thou me? Peter was grieved, because he said to him the third time; Lovest thou me? And he said to him: Lord, thou knowest all things; thou knowest, that I love thee. He said to him: Feed my sheep." See Mark i. 36; Luke ix. 32; Acts ii. 14.

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* For an excellent comment on these texts of S. John, and on those of S. Matthew, I refer your Grace to a late work entitled, *Sermons*, Vol. I, p. 118—125, by the very able author of *Reflections on the Spirit of Religious Controversy*, the Rev. Dr. Fletcher.

FATHERS.

Century II.

S. IRENÆUS, L. C. "The apostolic faith, manifested to the whole world, they, who would behold truth, may see in every church; and we can enumerate those bishops, who were appointed by the apostles, and their successors, down to ourselves, none of whom taught, or even knew, the wild opinions of these men (heretics). Had the apostles really possessed any secret doctrines, which the *perfect* only were to hear, surely they would have communicated them to those, to whom they entrusted their churches. However, as it would be tedious to enumerate the whole list of successions, I shall confine myself to that of Rome, the greatest, and most ancient, and most illustrious church, founded by the glorious Apostles, Peter and Paul; receiving from them her doctrine, which was announced to all men, and which, through the succession of her bishops, is come down to us. Thus we confound all those, who, through evil designs, or vain-glory, or perverseness, teach what they ought not. For to this church, on account of its superior headship,* every other must have recourse, that is, the faithful of all countries; in which church has been preserved the doctrine delivered by the Apostles. They, therefore, having founded and instructed this church, committed the administration thereof to Linus. Of this Linus, Paul makes mention in his epistle to Timothy. To him succeeded Anacletus: then, in the third place, Clement, who had himself seen and conversed with those Apostles, at what time their preaching yet sounded in his ears. Nor was this alone true of him; as many, at that time, were living,

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* Propter potiorem principalitatem.

whom they had taught. To Clement succeeded Evaristus; to him Alexander; and then the sixth from the apostles, Sixtus, who was followed by Teleophorus, Hyginus, Pius, and Anicetus. But Soter having succeeded Anicetus, Eleutherius, the twelfth from the Apostles, now governs the church. By such regular succession, has the doctrine delivered by the Apostles, descended to us:* and the proof is most clear, that it is one and the same vivifying faith, which, coming from the Apostles, is at this time maintained and taught."—(*Adv. Hær. L.* iii. *c.* 3, *p.* 200, 201, 202, 203.)

"So also Polycarp, instructed by the Apostles, and having conversed with many who had seen the Lord, was appointed by them bishop of Smyrna. Him we knew in our youth. The doctrine which he had learned, from the Apostles, he uniformly taught and delivered to his church: and this doctrine is alone true.† To this all the churches of Asia, and they who have succeeded to Polycarp, bear testimony. Surely, he was a witness of the truth, more credible and more faithful, than Valentinus, and Marcion, and others of the like perverse opinions."—(*Ibid. p.* 203.) "Things being thus made plain, it is not from others that truth is to be sought, which may be readily learned from the church. For to this church, as into a rich depository, the Apostles committed whatever is of divine truth; that each one, if so inclined, might thence draw the drink of life. This is the way to life, all other teachers must be shunned as thieves and robbers. For what? should there be any dispute on a point of small moment,

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* τῃ ἀυτῃ ταξει και τῃ ἀυτῃ διαδοχῃ ἠτε ἀπο των Ἀποστολων ἐν τῃ ἐκκλησιᾳ παραδοσις και το της ἀληθειας κηρυγμα κατ᾽ ἠντηκεν εἰς ἡμας.

† ταυτα διδαξας ἀει, ἀ και, παρα των ἀποστολων ἐμαθεν, ἀ και ἡ ἐκκλησια παραδιδωσιν, ἀ και μονα ἐστιν ἀληθη.

must not recourse be had to the most ancient churches, where the apostles resided, and from them collect the truth? And had these apostles left us nothing in writing, must not we then have followed that rule of doctrine, which they delivered to those, to whom they entrusted their churches? To this rule many barbarous nations submit, who, deprived of the aid of letters, have the words of salvation written on their hearts; and carefully guard the doctrine which has been delivered."—(*Ibid. c.* iv. *p.* 205.)

TERTULLIAN, L. C. "If thou thinkest heaven is still closed, recollect, that the Lord left the keys thereof to Peter. and through him to the Church."*—(*Scorpiaci, c.* x, *p.* 830.)

"We are not allowed to indulge our own humour, nor to choose what another has invented. We have the apostles of our Lord for founders, who were not themselves the inventors, nor authors of what they have left us; but they have faithfully taught the world the doctrine, which they received from Christ. Therefore, if an angel from heaven should preach another gospel, we would say anathema to him. Heresies have arisen from philosophy, and from human wisdom, which is different from the spirit of Christianity. What is there common between Athens and Jerusalem? Between the Academic groves and the church? Our lessons come from the porch of Solomon, which teach us to seek the Lord in simplicity of heart. Having learned Christ and his gospel, we must indulge no curiosity, no further enquiry. We believe: that suffices. Our first maxim is, that nothing more is necessary."—(*De Præscriptione, c.* vi. vii. *p.* 331.)

"What will you gain by recurring to Scripture, when one denies, what the other asserts? Learn rather, who it is that

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* Memento claves ejus hic Dominum Petro, et per eum ecclesiæ reliquisse.

possesses the faith of Christ; to whom the Scriptures belong: from whom, by whom, and when, that faith was delivered, by which we are made Christians. For where shall be found the true faith, there will be the genuine Scriptures; there the true interpretations of them; and there all Christian traditions.* Christ chose his Apostles, whom he sent to preach to all nations. They delivered his doctrine, and founded churches, from which churches others drew the seeds of the same doctrine, as new ones daily continue to do. Thus these, as the offspring of the apostolic churches, are themselves deemed apostolical.—Now to know, what the apostles taught, that is, what Christ revealed to them, recourse must be had to the churches, which they founded, and which they instructed by word of mouth, and by their epistles. For it is plain, that all doctrine, which is conformable to the faith of these mother churches, is true; being that, which they received from the apostles, the apostles from Christ, Christ from God; and that all other opinions must be novel and false."—(*Ibid. c.* xvii. xix. xx. xxi. *p.* 334.)

—"It is a maxim not to be controverted: That what was first delivered is evangelical and true; and what was afterwards imported is extraneous and false.† By this rule all future heresies may be tried. But should they dare to arrogate to themselves the name of Apostolic, because at that time they may have been in existence: Let them produce the origins of their churches; the regular succession of their bishops; so that the first in that order, should have been an Apostle, or one constantly united with the Apostles. For, in this manner, the apostolic churches deduce the order of their

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* Illic erit veritas Scripturarum, et expositionum, et omnium traditionum Christianarum.

† Id extraneum et falsum, quod sit posterius immissum.

succession. Smyrna has her Polycarp, appointed by S. John: Rome her Clement, ordained by S. Peter: and so the other churches. Let the heretics shew this. And should they invent something like it, they will have gained nothing: since their doctrine, compared with that of the Apostles, by its diversity and contrariety will shew, that it came not from any Apostle, nor apostolic man. For as the apostles would not have taught discordant doctrines, so neither would their immediate followers have taught differently from them. To this rule those churches appeal, which, being of a much later foundation, as daily rising, claim not for their first bishop either an Apostle or an immediate disciple: but maintaining the same faith, they may be deemed apostolic. Thus, on all sides, are these heretics refuted."—(*Ibid. c.* xxxi. xxxii. *p.* 337.) "Now, would you exercise your curiosity to better purpose, in the business of salvation, run through the apostolic churches, in which the chairs wherein the apostles sat, are now filled; where their authentic epistles are read, which seem to convey the voices and figures of their authors. Achaia is at hand: so is Corinth. If you are not remote from Macedonia, you have before you Philippi, and Thessalonica. Pass into Asia, there is Ephesus. In Italy, Rome; an authority, to which we can readily appeal. Happy church, which the great Apostles fully impregnated with all their doctrine and with their blood."—(*Ibid. c.* xxxvi. *p.* 338.) If the truth then be adjudged to us, who embrace the rule, which the Church received from the apostles; the apostles from Christ; and Christ from God; heretics, it is plain, cannot be allowed to appeal to the scriptures, in which, we prove, they have no concern. They are not Christians; and therefore, to them we may say: Who are you? When, and whence, came ye? What business have you on my estate, you, who are none of mine? Marcion, by what right do you

cut down my wood? Or you, Valentinus, do you turn my streams? Or Apelles, do you move my boundaries? The possession, is mine. What right have any others to sow and feed here, as they may chuse? The possession, I say, is mine; has been long mine; mine first:* the title deeds are in my hands, derived from them whose property it was. I am the heir of the apostles. As they settled it by will, on the conditions they prescribed, I hold it. You they disinherited, as aliens and enemies. And why are you such, but by the diversity of the doctrine, which each one of you, as he was disposed, produced or received against those apostles? Where this diversity of doctrine is, there will the Scriptures and the expounding of them be adulterated."†—(*Ibid. c.* xxxvii. *p.* 338.)

Century III.

ORIGIN, G. C. "Consider what was said by the Lord, to that great foundation of the church, and that most firm rock, on which Christ built his church, *O thou of little faith, why didst thou doubt?* Matt. xiv. 31."—(*Hom.* v. *in Exod. T.* 11, *p.* 145.) "What before (Matt. xvi. 19) was granted to Peter alone, here (Matt. xviii. 18) seems to have been granted to all who should have thrice reproved any sinners:—but as something peculiarly excellent‡ was to be given to Peter—it was given singly to him: *I will give to thee the keys of the kingdom of heaven.* This was done before the words, *whatsoever you shall bind on earth, &c.* were, in the

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* Mea est possessio; olim possideo; prior possideo.

† Illic scripturarum et expositionum adulteratio deputanda est, ubí diversitas invenitur doctrinæ.

‡ ἐξαιρετον.

eighteenth chapter, uttered. And, truly, if the words of the gospel be attentively considered, we shall there find, that the last words were common to Peter and the others; but that the former spoken to Peter, imported distinction and superiority."*—(*Tom.* xiii. *Com. in Matt. T.* iii. *p.* 613.)

S. CYPRIAN, L. C. "For the Lord, in the first place, gave to Peter,—on whom he built his church,† and where he instituted and shewed the origin of unity,—the power, that what he loosed on earth, should be loosed in heaven. And after his resurrection, he speaks also to the apostles, saying: (John xx. 21.) *As the Father sent me, I send you: receive the Holy Ghost, whose sins you shall forgive, &c.*"—(*Ep.* lxxiii. *p.* 201.) "Nor did Peter, whom the Lord chose the first, and on whom he built his church, when afterwards he disagreed with Paul concerning circumcision, arrogate any thing to himself, saying, that he held the primacy,‡ and that he ought to be obeyed by those who came after him. He despised not Paul, because he had persecuted the church; but listened to the advice of truth, and assented to reason."—(*Ep.* lxxi. *p.* 195.) He repeats in many other places, that the church was built on Peter.

"The Lord speaks to Peter: *I say to thee, that thou art Peter, and upon that rock I will build my church, &c.* And again, after his resurrection, he says to the same Peter: *Feed my sheep.*—Upon one he builds his church.§ And although he gives an equal power to all the apostles, saying: *As the father sent me, I also send you: receive ye the Holy Ghost, &c.* Yet to manifest unity, he authoritatively or-

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* πολλην διαφοραν και ὑπεροχην.

† Super quem ædificavit Ecclesiam.

‡ Ut diceret se primatum tenere.

§ Super unum ædificat ecclesiam suam.

dained the origin of unity to spring from one. What Peter was, that, indeed, were the other apostles, endowed with an equal consortship of dignity, and power; but the beginning is from unity, that the Church may be shewn to be one."—(*De unit. Eccl. p.* 106.) It is the *unity* of the church, however, that S. Cyprian, in this treatise, labours principally to establish.

Century IV.

EUSEBIUS, G. C. "The kind providence of God conducts Peter to Rome—that powerful and great apostle—and by his deserts, the chief of all the rest."*—(*Hist. Eccles. L.* 11, *c.* 14, *p.* 63.) "Peter, the disciple of Christ, preferred before the other apostles."†—(*Demon. Evang. L.* 111, *p.* 123.) "Peter, the head of the Apostles,‡ denied his master thrice."—(*Com. in Psal.* lxix. *p.* 373. *Edit. Paris*, 1706.)

S. HILARY, L. C. "On the rock of the confession of Peter the church was built."—(*De Trin. L.* vi. *p.* 903.) "Peter believed first, and he is made the chief of the apostleship."§—(*Comment. in Matt. p.* 642.)

S. BASIL, G. C. "Peter, from being a fisherman, was called to the apostleship; and from the eminence of his faith, received on himself the building of the church."‖—(*Adv. Eunom. L.* 11, *T.* 1, *p.* 240.)

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* λοιπων ἁπαντων προηγοραν.

† ὁ παντων ἀυτων προκεκριμενος.

‡ ὁ κορυφαιος των ἀποστολων.

§ Apostolatus est princeps.

‖ ἐΦ' ἑαυτον την οἰκοδομην της ἐκκλησιας δεξαμενον.

S CYRIL OF JERUSALEM, G. C. "Peter, the supreme head of the apostles,* thrice denied his master, but he repented, and wept bitterly—on which account, he not only obtained pardon, but received an apostolic dignity not to be taken from him."—(*Cat.* 11, *n.* 12, *p.* 32.) "When the rest were silent, (Matt. xvi. 13,)—for the doctrine surpassed human power—Peter, the head of the apostles, and the leading minister of the church,† enlightened by the Father, answered: *Thou art the Christ;* not simply this, but, *the son of the living God.*"—(*Cat.* xi. *n.* 1, *p.* 136.) "Peter, the head of the apostles, and who holds the keys of the kingdom of heaven," &c.—(*Cat.* xvii *n.* 13, *p.* 253.)

S. GREGORY OF NAZIANZUM, G. C. "You see, how Peter, among the disciples of Christ, all great and all worthy of choice, is called a rock, and receives on the profession of his faith the foundations of the church;‡ while John is particularly beloved, and rests on the breast of Christ; and the other disciples bear this preference without repining." —(*Orat.* xxvi. *T.* 1, *p.* 453.) In his seventh oration he stiles Peter, "the pillar of the church."§—(*Ibid. p.* 142.)

S. EPHREM, G. C. "I know in what manner Peter, the prince and head of the apostles,‖ by weeping bitterly, obtained pardon, and retained the headship."—(*De compunct. T.* 1, *p.* 151.) "Peter, thou art happy, who didst obtain, in the body of thy brethren, the place of the head and

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* ὁ κορυφαιοτατος και πρωτοστατης των ἀποστολων.

† ὁ πρωτοστατης των Αποστολων και της ἐκκλησιας κορυφαιος κηρυξ.

‡ πετρα καλειται, και τθς θεμελιους της ἐκκλησιας πιστευεται.

§ ἐρεισμα.

‖ Princeps ac vertex apostolorum.

tongue,* which body was composed of the disciples and children of thy master."—(*T.* 1, *Bibl. Orient. p.* 95. *Edit. Romæ.* 1731.)

S. GREGORY OF NYSSA, G. C. "The memory of Peter, the head of the apostles,† is celebrated, and with him that of the other members of the church. But the church of God is firmly built‡ on him. For he, according to the prerogative granted to him by the Lord, is that firm and solid rock, upon which the Saviour built the church."—(*Orat.* 11, *p.* 339. *Apud Zacagnium Collect. Monum. Romæ,* 1698.)

S. OPTATUS OF MILEVIS, L. C. "The blessed Peter, to whom pardon, after his denial, might have sufficed, was thought worthy, for the promotion of unity, to be preferred to the other apostles; and he alone received the keys of the kingdom of heaven to be communicated to the others."§—(*De Schism. Donat. Lib.* vii. *p.* 105. *Edit. Parisiis,* 1700.)

"You cannot deny," he says to the schismatic Parmenianus, "that S. Peter, the chief of the apostles, established an episcopal chair at Rome: this chair was one, that all others might preserve the unity by the union which they had with it: so that whoever set up a chair against it, should be a schismatic and an offender. It was then in this one chair, which is the first mark of the church, that S. Peter first sat; to S. Peter succeeded Linus, and after him others till Damasus, who is now our colleague; by whose means all the

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* Capitis et linguæ locum obtinuisti.

† ἡ κεφαλη των Αποστολων.

‡ ἐπιστηριζεται.

§ Præferri omnibus apostolis meruit, et claves—communicandas cæteris, solus accepit.

churches of the world are united with us in the same communion, keeping correspondence by circular letters:* As to your party, which would willingly be thought to be the church, shew us the origin of your chair: You tell us, that you are a part of the Roman Church; but this is a branch of your error, which proceeds from the root of falsehood, and not from the stock of truth."—(*De Schism. Donat. L.* ii. *p.* 28, 29.)

S. EPIPHANIUS, G. C. "Peter, the chief of the apostles,† truly became, by his faith, that solid rock, on which the church was built."—(*Hær.* lix. T. 1, *p.* 500.) "God, who knows the propensities of the human heart, and what man is most deserving, chose Peter to be the leader of his apostles,‡ as is clearly announced."—(*Ibid. Hær. L.* 1, *p.* 440.) "The Lord appointed Peter, the first of the apostles, a firm rock, on which the Church of God was built,§ and the gates of hell shall not prevail against it: for the gates of hell are heresies, and heresiarchs."—(*In Anchorat, T.* ii. *p.* 14.)

S. AMBROSE, L. C. "By temptation we are improved, so that he who was found weak, acquires strength, and is able to instruct others. Peter after his fall, is appointed the ruler of the church;‖ and the Lord before signifies why he afterwards chose him to conduct his flock. For he said to him: *And thou being converted, confirm thy brethren.*"—(*In Psal.* xliii. *T.* ii. *p.* 792.) "Christ did not doubt, neither

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* Cum quo nobis totus orbis, commercio formatarum, in una communionis societate concordat.

† ὁ κορυφαιοτατος των Αποστολων.

‡ ἀρχηγον ἐιναι των ἀυτϐ Αποστολων.

§ την πετραν την στερεαν, ἐφ' ἣν ἡ ἐκκλησια τϐ θεϐ ᾠκοδομηται.

‖ Petrus Ecclesiæ præponitur.

did he ask to learn, but to teach, who it was that he would leave behind him as vicar of his love.—Because he alone, amongst all, confesses Christ, he is preferred before all.*—He is commanded to feed not his lambs only, but his sheep; that so, he being the more perfect, might govern those that are more perfect."—(*L.* x. *in Luc. T.* iii. *p.* 233.) "It was worthy of Paul, when he went up to Jerusalem, (Gal. c. i.) to wish to see Peter, because he was the first among the apostles, to whom the Saviour had delegated the care of the churches;† not indeed to learn any thing from him, because he had already received instruction from him, who had instructed Peter; but from his regard to the apostleship, and that Peter might know, that the same power had been given to him, which he himself had received."—(*Com. in c.* 1, *ad Gal. T.* iii. *p.* 467.)

S. JOHN CHRYSOSTOM, G. C. "Did not Peter, that pillar of the church, that foundation of the faith, that head of the apostles,‡ deny his master three several times?"—(*Hom.* 11, *in Psal.* 1, *T.* iii. *p.* 872.) "How zealous is Peter! How sensible, that the flock was by Christ committed to his charge! How does he shew himself the chief in this council! (Acts xv.)—He being chief of all, with reason uses authority in this affair, as having them all in his power.† For Christ says to him: *Do thou, being converted,*

• Omnibus antefertur.

† Primus erat inter Apostolos, cui delegaverat Salvator curam Ecclesiarum.

‡ ὁ στυλος της ἐκκλησιας, ἡ κρηπις της πιστεως, ἡ κεφαλη τȣ χορου των Αποστολων.

§ ὡς ἐμπιστευθεις παρα τȣ χριστȣ την ποιμνην, και ὡς τȣ χορου πρωτος—ἐικοτως πρωτος τȣ πραγματος ἀυθεντει· ἀτε γαρ ἀυτος παντας ἐγχειρισθεις.

confirm thy brethren."—(*Hom.* iii. *in Acta. T.* ix. *p.* 28.) "For what reason did Christ shed his blood? Certainly, to gain those sheep, the care of which he committed to Peter and his successors."*—(*De Sacerd. L.* ii. *c.* 1, *T.* iv. *p.* 14.) "Why, on this occasion, (John xxi.) passing over the other apostles, does Christ address Peter alone?—Because he was the mouth and the chief of the apostles;† and for this reason, Paul went up to Jerusalem principally to visit him: Gal. i. 18."—(*Hom.* lxxxvii. *in. Joan. T.* viii. *p.* 566.) "Though all were apostles, and all were to sit on twelve seats, all left what they had, all were together, Christ took with him three. (Matt. xvii.) Again, of these three all were not of equal rank—Placing Peter over the rest, he said to him, *Lovest thou me more than these?* (John xxi.)"—(*Hom.* xxxi. *in c.* xvi. *ad Rom. T.* ix. *p.* 394.) "*I say to thee, thou art Peter,*" *&c.* He here raises his mind to higher thoughts and appoints him the pastor of his church.—What God alone can grant, that is, the pardon of sins, and that his church should remain unshaken in the midst of storms, under the guidance of a fisherman, this God promises. The Lord said to Jeremiah, i. 18, *I have placed thee as an iron pillar, and as a wall of brass;* but this regarded a single nation: Christ appointed Peter over the whole world."‡—(*Hom.* lv. *in cap.* 16, *Matt. T.* vii. *p.* 591.)

S. JEROM, L. C. "You affirm," he says to Jovinian, "that the church is founded on Peter; although in another place, it is said to be built on all the apostles, and that all of them received the keys of the kingdom of heaven, and have

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* ἀ τῳ πετρῳ, και τοις μετ᾽ ἐκεινον ἐνεχειρισεν.

† ἐκκριτης ἠν των Αποστολων και στομα των μαθητων, και κορυφη τȣ χορου.

‡ ἐκεινον μεν ἑνι ἐθνει· τȣτον δε πανταχȣ της ὀικουμενης.

the church established equally upon them: nevertheless, one of the twelve is chosen, to the end that, a head being appointed, the occasion of schism be taken away.* But why was not the unmarried John chosen? Respect was shewn to age: Peter was the elder."—(*Adv. Jovinian, L.* 1, *T.* 1, *p.* 479.) "What is there common between Aristotle and Paul? Between Plato and Peter? But as Plato was the prince of the philosophers, so was Peter of the apostles, upon whom the church of Christ was firmly built."†—(*Adv. Pelag. L.* 1, *T.* 1, *p.* 828) "When Peter had done speaking, (Acts xv.) the multitude was silent, and James and the other elders went over to his opinion. Hence we learn, that, before Paul, Peter was not ignorant, that the law had now ceased to be binding. In short, so great was the authority of Peter, that to the Galations (chap. 1.) Paul writes: *Then, after three years, I went to Jerusalem to see Peter, and tarried with him fifteen days.* Again he afterwards says: (Ibid. ii.) *Then fourteen years after, I went up again to Jerusalem—and I went up according to revelation; and communicated to them the gospel, which I preach among the gentiles:* signifying, that in preaching the gospel, he was not secure, unless that preaching were sanctioned by the judgment of Peter and of the other apostles, who were with him."—(*Ep.* lxxxix. *ad August. T.* 1, *p.* 947.)

S. ASTERIUS,‡ G. C. "When Christ had ascended

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* Inter duodecem unus eligitur, et capite constituto, schismatis tollatur occasio.

† Ut ille princeps philosophorum, ita hic Apostolorum fuit; super quem Ecclesia Domini stabili mole fundata est, quæ nec impetu fluminis, nec ulla tempestate concutilur.

‡ S. Asterius was bishop of Amasea, in Asia Minor, and contemporary with S. John Chrysostom. He wrote many *Sermons*, some of which are extant.

into heaven, Peter assumed the office of preaching the gospel, and speaking in the name of all the rest, manifested the courage of a bold mind.—When I say this, let it not be thought, that I compare the servant with his master: but I mean, that God, to shew his own power by his servants, on none of his disciples bestowed so many of his gifts, as on Peter. By these he raised him above the rest;* and such he was shewn to be by the power of the divine spirit."—(*Hom. in SS. Pet. et Paul, T.* 1, *p.* 135. *In Novo Auctario, Combefis. Paris,* 1648. "John, who rested on the breast of Christ, was great; so was James.—Philip also was renowned—but still they all gave way to Peter, and accepted the second place."†—(*Ibid. p.* 142.) "When our Saviour by his death purposed to sanctify the human race, he commits to Peter the universal church, as a most excellent deposit. Having asked him thrice, *Lovest thou me?* (John xxi.) and Peter having as often, with great readiness, replied; he received the world, as a flock committed to a shepherd,‡ hearing the words, *feed my lambs.* The Lord, in the place, it may be said, of himself, appointed this faithful disciple to be the father, the shepherd, and the instructor of his followers."§—(*Ibid. p.* 146.)

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* ᾠδενα των μαθητων ὡς Πετρον ταις ἰδιαις δωρεαις κατεπλυτησεν. ἀλλα και παντων ἀυτον πρυθηκεν ὑψωσας ταις ἀνωθεν δωρεαις.

† ὁι παντες ὑποχωρειτωσαν τῳ Πετρῳ, και δευτερευειν ὁμολογητωσαν.

‡ ἐλαβεν τον κοσμον ἐις ἐπιμελειαν, ὡς μιαν ἀγελην, ἐις ποιμην.

§ σχεδον ανθι ἑαυτυ τον πιστοτατον μαθητην ἐδωκεν ὁ κυριος τοις προσηλυτοις, πατερα και νεμεα και παιδευτην.

Century V.

S. AUGUSTINE, L. C. "But if we are to consider the series of episcopal successions, with how much greater certainty we number from Peter, to whom, as representing the whole church, Christ said: *On this rock I will build my church.*—To Peter succeeded Linus," &c.—(*De Donatist. Dissidio. T.* ii. *p.* 286.) "For who can be ignorant, that the most blessed Peter is the first of the apostles?"—(*In Evang. Ioan. T.* ix. *p.* 161.) "The apostle Peter, on account of the primacy of his apostleship,* represented the church. As to himself, by nature he was one man; by grace a Christian; but by a more abundant grace the first apostle."—(*Ibid, p.* 234.) "Peter among the apostles the first,† the most ardent in his love of Christ, often answered for the rest. When Christ asked, what men said of him? and when others mentioned their various opinions; to the question: *but who do you say that I am?* Peter answered: *Thou art Christ, the son of God.* One answered for many."—(*Serm.* xiii. *T.* x. *p.* 24.)

S. CYRIL OF ALEXANDRIA, G. C. "Christ predicts, that not Simon, but Peter shall be his name; by the word opportunely signifying, that on him, as on a firm rock, he was about to build his church."—(*Lib.* 11, *in Joan. c.* xii. *T.* i. *p.* 73. *Ed. Basil.* 1566.) He calls him, on other occasions, "the head‡ of the apostles."—(*Hom. de Myst. Cœna. T.* v. *p.* 376. *Edit. Paris,* 1638.) "The chief of the disciples."§—(*Com. in Joan. L.* xii. *T.* iv. *p.* 1064.)

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* Propter Apostolatus sui primatum.

† In Apostolorum ordine primus.

‡ ὁ κορυφαιος

§ προηριτος Πετρος.

S. LEO, L. C. "Peter is alone chosen to preside over the apostles, and all the pastors of the church; that whereas there are many priests, and many ministers, he may govern these, while Christ himself is the Lord of all."—(*Serm.* iii. *in Anniv. Assump. p.* 107.)

S. PROCLUS.* G. C. Speaking of S. Peter, he calls him: "The chief of the disciples, and the head of the apostles."†—(*Orat.* viii. *p.* 391, *in N. Auct. Combefis. Paris,* 1648.)

S. ISIDORE OF PELUSIUM, G. C. He uses the same words as Proclus, calling Peter "the chief of the disciples."—(*L.* 1, *Ep.* 142.)

PRIMACY OF THE SUCCESSORS OF S. PETER.

Century II.

S. IRENÆUS, L. C. "As it would be tedious to enumerate the whole list of successors, I shall confine myself to that of Rome, the greatest, and most ancient, and most illustrious church, founded by the glorious apostles, Peter and Paul, receiving from them her doctrine, which was announced to all men, and which, through the succession of her bishops, is come down to us. To this church, on account of its su-

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* He was the disciple of S. John Chrysostom, and was placed on the Patriarchal chair of Constantinople in 434. He died in 447. Several of his homilies and letters are still extant.

† των μαθητων κορυφαιος, και προστατης των ἀποστολων.

perior headship,* every other must have recourse, that is, the faithful of all countries. They, therefore, having founded and instructed this church, committed the administration thereof to Linus. To him succeeded Anacletus; then in the third place, Clement. To Clement succeeded Evaristus, to him Alexander; and then, Sixtus, who was followed by Telesphorus, Hyginus, Pius, and Anicetus. But Soter having succeeded Anicetus, Eleutherius, the twelfth from the apostles, now governs the church."—(*Adv. Hær. L.* iii. *c.* iii. *p.* 201, 202, 203.)

TERTULLIAN, L. C. "Let them, (the heretics) produce the origin of their churches; the regular succession of their bishops. Smyrna has her Polycarp appointed by S. John: Rome her Clement ordained by S. Peter; and so the other churches.—Run through the apostolic churches, in which the chairs, wherein the apostles sat, are now filled.—Achaia is at hand: so is Corinth. If you are not remote from Macedonia, you have before you Philippi and Thessalonica. Pass into Asia; there is Ephesus. In Italy, Rome; an authority, to which we can readily appeal.† Happy Church! which the great apostles fully impregnated with all their doctrine, and with their blood."—(*De Præscrip. c.* xxxii. xxxvi. *p.* 337, 338.)

Century III.

S. CYPRIAN, L. C. Writing to Cornelius, who then sat in the chair of S. Peter, he states the improper conduct of certain schismatics, who had gone from Africa to Rome, and

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* Propter potiorem principalitatem.

† Unde nobis quoque auctoritas præsto est.

says: "After these attempts, having chosen a bishop for themselves, they dare to sail, and to carry letters from schismatics and profane men to the chair of Peter, and to the principal church, whence the sacerdotal unity took its rise;* not reflecting, that the members of that church are Romans, (whose faith was praised by Paul,) to whom perfidy can have no access."—(*Ep.* lix. *p.* 135.)

Century IV.

EUSEBIUS, G. C.—"The kind providence of God, conducts Peter to Rome, that powerful, and great apostle, and by his deserts, the chief of all the rest."—(*Hist. Eccl. L.* ii. *c.* 14, *p.* 63.) "Linus was the first, who after Peter obtained the see of Rome, Clement was chosen the third bishop of Rome.—Linus consigned his church to Anacletus, who left Clement his successor, and Clement, Evaristus, and he Alexander," &c.—(*Ibid. L.* iii, *c.* 4, *and seqq.*)

THE COUNCIL OF SARDICA,† G. C. "If a bishop, having been condemned in any suit, esteems his cause so good, as to wish to have it revised, let us so honour, if it please you, the memory of the apostle Peter, that the judges of that cause be ordered to write to Julius, the Roman bishop.‡ And if he judge it proper to renew the judgment,

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* Ad Petri cathedram, atque ad ecclesiam principalem, unde unitas sacerdotalis exorta est.

† This Council, at which nearly 300 bishops were present, was called at the earnest solicitation of S. Athanasius, persecuted by the Arians and Eusebians, who had placed Gregory upon his patriarchal chair of Alexandria. Sardica was a city of Thrace.

‡ Πετρϑ τϑ ἀποστολϑ την μνημην τιμησωμεν και γραφηναι παρα τϑτων των κριναντων Ιϑλῳ τῳ ἐπισκοπῳ Ρωμης.

let it be renewed, and he appoint judges. If he think there is not cause for the revision, let things remain as they were decided."—(*Can.* iii. *Conc. Gen. T.* ii. *p.* 630.) "This shall seem most proper, if, from all the provinces, the priests of the Lord, refer themselves to the head, that is to the see of Peter."* —(*Ep. Synod. ad Julium Rom. Conc. Gen. T.* ii. *p.* 661.)

S. JULIUS, BISHOP OF ROME, L. C.† About the year 341, during the heat of the Arian controversy, the enemies of S. Athanasius, the bishop of Alexandria, having appealed against him, to Julius the Roman bishop, the latter, in a letter addressed to them, when they had declined appearing at Rome, has these words:—"If Athanasius and others, as you say, were guilty, the matter should have proceeded according to the canons, and not as it did: we all should have been apprised by letter of it, that a just sentence might have been pronounced by all. For bishops and churches suffered; not common churches, but such as the apostles themselves had taught. And why did you not write principally to us concerning the city of Alexandria? Were you ignorant, that it was customary first to inform this see, that hence the first decision might issue?‡ If, therefore, suspicions were there (in the East) entertained against that bishop, they should have been reported to us. Now, having done what they pleased, they require that we, without any previous information, should approve their sentence. Such are not the ordi-

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* Si ad caput, idest, ad Petri apostoli sedem.

† He succeeded S. Mark in the see of S. Peter in 337, and died in 352. We have two letters of this Pope in favour of S. Athanasius: which Tillemont ranks amongst the most precious monuments of ecclesiastical antiquity.

‡ η ἀγνοειτε, ὁτι τϐτο ἐθος ἠν προτερον γραΦεσθαι ἡμιν, και ὁυτως ἐνθεν ἠν ὁριζεσθαι τα δικαια;—

nances of Paul: such is not the tradition of our fathers: it is a new and unexampled conduct."*—(*Ep. Julii, Conc. Gen. T.* ii. *p.* 511.) As this epistle is addressed to many Eastern bishops, it may be presumed to contain the admitted opinions, at this time, of all the churches.

S. BASIL, G. C. He writes to the Roman bishop Damasus, on the distressed state of his church: "We ask nothing new; we ask only what other good men have done, and particularly those of your church. From documents, preserved amongst us, we know, that the blessed Dionysius —who with you was eminent for his faith and other virtues —visited by his letters our church of Cæsarea; gave comfort to our forefathers, and rescued our brethren from slavery. But our condition is now much more lamentable.—Wherefore, if you are not, at this time, induced to aid us, soon, all being subjected to the heretics, none will be found to whom you may stretch out your hand."—(*Ep.* lxx. *ad Dam. T.* iii. *p.* 164.) He writes again to the bishops of the West: "Eustathius of Sebaste, being deposed at Melitina, devised himself the means whereby to procure his restoration. He went to you. What was proposed to him by the Roman bishop, and to what he agreed, we know not. We know only, that he brought a letter, which when he had shewn to the Synod of Thyana, he was reinstated in his see."†—(*Ep.* lxxiv. *T.* iii. *p.* 406.)

S. DAMASUS,‡ BISHOP OF ROME, L. C. He

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* ουχ ουτως αι παυλε διαταξεις, ουχ ουτως οι πατερες παραδεδωκασιν, αλλος τυπος εστιν ουτος, και καινον το επιτηδευμα.

† πλην οτι επιστολην ενομισεν αποκαθιστωσαν αυτον.

‡ He succeeded Liberius in 366, and died in 384. He is placed by S. Jerome in his catalogue of Ecclesiastical Writers: but little remains of his works besides some letters.

writes to the Eastern bishops, assembled at Constantinople: "It redounds much to your own honour, thus to have shewn due respect to this apostolic see.—But why do you again demand from me* the deposition of Timotheus, who, together with his master, the heretic Apollinaris, was here deposed by the sentence of our see, in the presence of the bishop of Alexandria?"—(*Ep.* ii. *Conc. Gen. T.* ii. *p.* 866.)

S. OPTATUS OF MILEVIS, L. C. "You cannot deny," he says to Parmenianus, "that S. Peter, the chief of the apostles, established an episcopal chair at Rome: this chair was one.—It was in this one chair, which is the first mark of the church, that S. Peter first sat; to S. Peter succeeded Linus, and after him others, till Damasus, who is now our colleague, by whose means all other churches of the world are united with us in the same communion, keeping correspondence by circular letters."—(*De Schism. Donat. L.* ii. *p.* 28.)

S. JEROME, L. C. "I am," he says in a letter to Pope Damasus written from the deserts of Syria; "I am following no other than Christ, united to the communion of your Holiness, that is, to the chair of Peter. I know, that the church is founded upon that rock. Whoever eateth the lamb out of that house, is a profane man. Whoever is not in the ark, shall perish by the flood. But forasmuch as being retired into the desert of Syria, I cannot receive the sacrament at your hands, I follow your colleagues, the bishops of Egypt. I do dot know Vitalis; I do not communicate with Miletius; Paulinus is a stranger to me (men of suspected faith): He that gathereth not with us, scattereth."†—(*Ep.* lvii. *ad Da-*

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* A me rursus requiratis.

† Beatitudini tuæ, i. e. cathedræ Petri, communione consocior

masum. T. 1, *p.* 604.) In a second letter to the same Damasus he repeats the same assertion: "I cease not to proclaim: He is mine, who remains united to the chair of Peter."*—(*Ep.* lviii. *Ibid. p.* 608.)

S. JOHN CHRYSOSTOM, G. C. He writes to Innocent, the Roman bishop, after many proceedings against himself: "I beseech you to direct, that what has wickedly been done against me, while I was absent, and did not decline a trial, should have no effect; and that they, who have thus proceeded, may be subjected to ecclesiastical punishment. And allow me, who have been convicted of no offence, to enjoy the comfort of your letters, and the society of my former friends."—(*Ep.* 1, *ad Innoc. T.* iv. *p.* 597.) "For what reason did Christ shed his blood? Certainly, to gain those sheep, the care of which he committed to Peter, and his successors."†—(*De Sacerd. L.* ii. *c.* 1, *T.* 4, *p.* 14.)

Century V.

S. AUGUSTIN, L. C. "In the Catholic Church—many are the considerations, which must keep me in her bosom. The assent of nations; her authority first established by miracles—the succession of pastors from the chair of Peter, to whom the Lord committed the care of feeding his flock, down to the present bishop; lastly, the name itself of

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super illam Petram ædificatam Ecclesiam scio. Quicumque extra hanc domum agnum comederit, profanus est. Siquis in arca Noe non fuerit, peribit, regnante diluvio—Quicumque tecum non colligit, spargit.

* Ego interim clamito, si quis Cathedræ Petri jungitur, meus est.

† ἀ τῳ Πετρῳ ναι τοις μετ' ἐνειvον ἐνεχειρισεν.

Catholic."—(*Contra ep. Fundam. T.* vi. *p.* 46. "If we come now to the succession of bishops, how much safer is it to adhere to that, which we can trace from the apostle S. Peter?—For to Peter succeeded Linus; to Linus, Clement; to Clement, Anacletus—and to Siricius Anastasius. In all this succession of Bishops, no Donatist is to be found, and the schismatics never had at Rome any other bishop, than the one they sent thither; having first ordained him in Africa."—(*Ep.* cxlv. *ad Generosum, T.* ii *p.* 286.)

COUNCIL OF MILEVIS, L. C. In the year 416, a Synod having been assembled at Milevis in Africa to oppose the errors of Pelagius, the fathers, sixty-one in number, (among whom was the great S. Augustine,) wrote to the Roman bishop, Innocent I., in the following words:—"Since it has pleased God, by his special grace, to seat you in the apostolic chair, and so to qualify you in these our times, that it would be criminal, not to lay before you what is for the church's interest—we do beseech you to use your pastoral care in looking after the infirm members of Christ. For a new heresy is lately broached.—But we hope by the mercy of our Lord, who helps you in the discharge of your duty, and hears your prayers, that the abettors of this pernicious doctrine will submit to the authority of your holiness, which authority is derived to you from the authority of the Scriptures."*—(*Conc. Gen. T.* 11, *p.* 1545.)

COUNCIL OF EPHESUS, G. C. In the Council of Ephesus, in the presence of the Eastern bishops there assembled, Philip, one of the delegates from Pope Cælestine, thus addressed them: "We thank you for the acclamations which

* Auctoritati sanctitatis tuæ de claro scripturarum lumine depromptæ facilius—eos esse cessuros.

we have heard, for the praises you have given to your holy head (Cælestine): for you know, that the blessed Peter was the head of the faith and of the other apostles"*—(*Act* 11, *Conc. Gen. T.* iii. *p.* 619.) Again the same delegate afterwards added: "No one doubts; indeed, it has been known to all ages, that the most holy Peter, the prince of the apostles, the pillar of the faith, and the foundation of the church,† received from our Lord the keys of the kingdom, and the power of binding, and of loosing sins. He lives unto this day in his successors, and always exercises that judgment in them. Our holy father Cælestine, the regular successor of Peter, and who now holds his place,‡ has sent us in his name to this sacred council,—a council convened by our most Christian emperors, for the conservation of the faith received from their fathers."—(*Ibid. Act* iii. *p.* 626.)

S. CYRIL OF ALEXANDRIA, G. C. "That this is so, I will produce as an ample witness the most holy Cælestine, the archbishop of all the world,§ and the father and patriarch of the great Rome, who himself thrice exhorted you by letter to desist from that mad blasphemy; and you obeyed him not." —(*In Encom. in S. Mariam Virg. T.* v. *par.* 11. *p.* 384.)

COUNCIL OF CHALCEDON, G. C. In the Council of Chalcedon, when the famous epistle of the Roman bishop had been read, as before stated, the fathers exclaimed: "This is the faith of our fathers—Peter has thus spoken by Leo—

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* ἡ κεφαλη ὁλης της πιστεως, ἡ και των ἀποστολων, ὁ μακαριος πετρος ὁ ἀποστολος.

† ὁ ἐξαρχος και κεφαλη των ἀποστολων, ὁ κιων της πιστεως, ὁ θεμελιος της καθολικης ἐκκλησιας.

‡ τουτου τοι γαρ ουν κατα ταξιν ὁ διαδοχος και τοποτηρητης.

§ ἀρχιεπισκοπον πασης της οἰκουμενης.

the apostles so taught."*—(*Ibid. Act.* ii. *T.* iv. *p.* 368.) In the third session, after the condemnation of Dioscorus, bishop of Alexandria, the Synod wrote to Pulcheria the Empress: "The governors (the bishops) have now resumed the management of their ships, Christ being the pilot, who, through the admirable Leo, pointed the way to truth. As he made use of the wisdom of Peter, so has he used the wisdom of Leo."† —(*Ibid. Act.* iii. *p.* 464.) After the council, they addressed Leo, the bishop of Rome: "In the person of Peter, appointed our interpreter, you preserved the chain of faith, by the command of our master, descending to us. Wherefore, using you as a guide, we have signified the truth to the faithful,‡ not by private interpretation, but by one unanimous confession. Only adding—If, where two or three are gathered together in the name of Christ, he is there in the midst of them; how must he have been with 520 ministers? Over these, as the head in its members, you presided § by those who held your rank—We entreat you, therefore, to honour our decision by your decrees; and as we agreed with the head, so let your eminence complete what is proper for your children. —Besides this, Dioscorus carries his rage against him, to whom Christ entrusted the care of his vineyard—that is, against your apostolic holiness."‖—(*Ibid. p.* 834, 835, 838.)

Some time after this, speaking of the council of Chalcedon to the learned bishop Theodoret, Leo has the following ob-

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* αὐτη ἡ πιστις των πατερων—Πετρος δια Λεοντος ταυτα εξεφωνησεν. οἱ ἀποστολοι οὑτως ἐδιδαξαν.

† Qui ostendit in Leone mirabili veritatem; quia sicut, sapiente Petro, ita et isto utitur assertore."

‡ πασι της του μακαριου Πετρου Φωνης ἑρμηνευς καθισταμενος. ὁθεν και ἡμεις ὡς αρχηγῳ σοι τῳ καλου προς ὠφελειαν χρησαμενοι.

§ ὡς κεφαλη μελων ἡγεμονευες.

‖ τῳ της ἀμπελῳ την Φυλακην παρα τῳ σωτηρος ἐπιτετραμμενου.

servations: "We rejoice, that what truths had been first defined by our ministry, should be confirmed by the irrevocable assent of the brethren there assembled, shewing that to be divine, which, proceeding from the first of all the sees, received the sanction of the Christian world. And lest the assent thus given to that see, which the Lord ordained to preside over all others, shall appear the effect of flattery, or to be otherwise suspiciously construed, it so happened, that our judgment was at first controverted by some. Truth shines more clearly, and is more strongly retained, when, what faith at first taught, is confirmed by examination. And the sacerdotal ministry also becomes more resplendent, when, without infringing the liberty of their inferiors, the authority of the first order is maintained, and discussion promotes the glory of God."—(*Ep.* xciii. *al.* lxiii. *p.* 624.)

THEODORET, G. C. Being much persecuted, he writes to a Western bishop: "I entreat you to prevail on the most holy archbishop (of Rome), to use his apostolic power, and command me to hasten to your Synod. For that most holy see has the headship over all the churches of the world,* and for this principal reason, that it was never infected by any one heretical taint, nor was ever occupied by any one holding adverse doctrine, but remaining always true to its apostolical institution."—(*Ep.* cxvi. *ad Renat. T.* iii. *p.* 989.)

VINCENT OF LERINS, L. C. "Pope Stephen of blessed memory, and bishop of the apostolic see, together with his colleagues, deeming it just, that he who was above others by the authority of his chair, should be foremost in the attachment to the faith, addressed an epistle to the African

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* *των κατα την οἰκουμενην ἐκκλησιων την ἡγεμονιαν δια πολλα.*

church, and defined, that no innovation be made; that what had been delivered down, should be followed."—(*Common. c.* vi. *p.* 323.)

In conclusion, I now, my Lord Archbishop, beg to inform your Grace, that near the close of the first century, the Pope, St. Clement, the third Successor of St. Peter, wrote two letters to the Corinthians who had consulted him; he exhorted them to peace and submission to their Bishop, and he spoke in the name of the Roman Church. I accordingly ask here, why the Corinthians had recourse to the Bishop of Rome, if they did not look on him as the Supreme Chief of all the Church? It would have been much more easy for them to have addressed themselves either to St. John the Evangelist, who was still alive, or to some of the Churches of Asia founded by one of the other Apostles; therefore, it is perfectly clear that they believed St. Clement, as the Successor of St. Peter, to be the supreme Pastor of God's Church, and consequently that those only were the true children of God, who submitted to the teaching authority of the sovereign Pontiffs, the Successors of St. Peter, and heirs to the prerogatives of that Prince of the Apostles. Those sovereign Pontiffs have been established, as I shall prove in this work, as the immortal testimonies of the Catholic Faith, the Incorruptible Guardians of Revelation, the Infallible Doctors of the Truth, the centre of Unity, and the chiefs of the Episcopacy.

I am,

My Lord Archbishop,

Your Grace's most faithful Servant,

VERAX,

A CATHOLIC LAYMAN.

NOTE TO LETTER II.

An eminent Catholic Divine says:—To set forth the indefectibility of Christ's Church in a single point of view, as it has visibly existed under one supreme Pastor, through a period of eighteen hundred years, a list is here subjoined of the Bishops of Rome, who, in one uninterrupted line of succession, have canonically sat in St. Peter's chair, and with their apostolical authority have governed the whole Catholic Church, as the vicars or vicegerents of Jesus Christ, its invisible Head and Almighty Founder. Jesus Christ, the second Person of the most adorable Trinity, true God of true God, infinite in all perfection, and eternal in his existence, has been pleased to become Man in time for our redemption and salvation. He shed his blood upon the cross, and gave his life for our ransom. He has instituted a holy religion for our observance and belief. This religion is but one; it is preserved and taught in that infallible Church which he has established for our guidance through the narrow way that leads to everlasting bliss. If the bliss of heaven were attainable any other way than this, why did the Son of God become man, why has he pointed out to us that one only way, why has he not left it lawful for every man to go his own way? God is the sole master and distributor of his heavenly graces; he is the sovereign Lord of his creatures; he is to be adored and obeyed in all his appointments. The establishment of the holy Catholic Church is his own work. Christ loves his Church,* he has delivered himself for it, that he might sanctify it. He therefore has the will, and being God, he has the power to preserve his Church against all the earthly and infernal powers that have conspired, or ever shall conspire, to effect her overthrow. He has moreover promised to protect her, to remain with her as long as the world shall last,† and by his holy Spirit to teach her all truth to the end of time. He has built her upon an impregnable rock, and this rock is Peter.‡ St. Peter fixed his apostolical See at Rome; his Successors in this See stand in the following order:

CENTURY I.	A.D.	CENTURY II.	A.D.
St. Peter	34	St. Anacletus	101
St. Linus	68	St. Evaristus	102
St. Cletus	78	St. Alexander	111
St. Clement	91	St. Sixtus	119

* Ep. v. 25. † Matt. xxviii. 20. ‡ Matt. xvi. 18.

	A.D.
St. Telesphorus	129
St. Hyginus	139
St. Pius	143
St. Anicetus	157
St. Soter	168
St. Eleutherius	177
St. Victor	193
CENTURY III.	
St. Zephyrinus	202
St. Callixtus	219
St. Urban	224
St. Pontianus	231
St. Anterus	235
St. Fabianus	236
St. Cornelius	251
St. Lucius	253
St. Stephanus	255
St. Sixtus II.	257
St. Dionysius	259
St. Felix	269
St. Eutychianus	275
St. Caius	283
St. Marcellinus	296
CENTURY IV.	
St. Marcellus	304
St. Eusebius	309
St. Melchiades	311
St. Sylvester	314
St. Marcus	336
St. Julius	337
St. Liberius	352
St. Damasus	366
St. Siricius	385
St. Anastasius	398
CENTURY V.	
St. Innocentius	402
St. Zosimus	417
St. Bonifacius	418
St. Celestinus	425
St. Sixtus III.	433
St. Leo the Great	440
St. Hilarius	461
St. Simplicius	468
St. Felix II.	488
St. Gelasius	492
St. Anastasius II.	496
St. Symmachus	498
CENTURY VI.	
St. Hormisdas	514
St. John	523
St. Felix III.	526
Boniface II.	530
St. John II.	532
St. Agapetus	535
St. Silverius	536
Vigilius	588
Pelagius	555
John III.	560
Benedict	575
Pelagius II.	579
St. Gregory the Great	590
CENTURY VII.	
Sabianus	604
Boniface III.	607
St. Boniface IV.	608
St. Deus-dedit	616
Boniface V.	620
Honorius	625
Severinus	640
John IV.	640
Theodorus	642
St. Martin	649
St. Eugenius	654
St. Vitalianus	657
St. Adeodatus	672
Donus	677
St. Agatho	679
St. Leo II.	682
St. Benedict II.	685
John V.	686
Conon	687
St. Sergius	688

CENTURY VIII.	A.D.
John VI.	701
John VII.	705
Sisinnius	707
Constantinus	708
St. Gregory II.	715
St. Gregory III.	731
St. Zachary	741
Stephen II.	752
Stephen III.	752
St. Paul	757
Stephen IV.	768
Adrian	772
Leo III.	795
CENTURY IX.	
Stephen V.	816
St. Paschalis	817
Eugenius II.	824
Valentinus	827
Gregory IV.	828
Sergius II.	844
St. Leo IV.	847
Benedict III.	855
St. Nicholas	858
Adrian II.	867
John VIII.	872
Martin II. or Marinus	882
Adrian III.	884
Stephen VI.	885
Formosus	891
Boniface VI.	896
Stephen VII.	896
Romanus	897
Theodorus II.	898
John IX.	898
Benedict IV.	900
CENTURY X.	
Leo V:	904
Christophorus	904
Sergius III.	905
Anastasius III.	912
Lando	914
John X.	915
Leo VI.	928
Stephen VIII.	929
John XI.	931
Leo VII.	936
Stephen IX.	939
Martin III.	942
St. Agapetus II.	946
John XII.	956
Leo VIII.	963
Benedict V.	964
John XIII.	965
Benedict VI.	972
Donus II.	974
Benedict VII.	975
John XIV.	984
John XV.	985
John XVI.	985
Gregory V.	997
Silvester II.	999
CENTURY XI.	
John XVII.	1003
John XVIII.	1004
Sergius IV.	1009
Benedict VIII.	1012
John XIX.	1024
Benedict IX.	1033
Gregory VI.	1045
Clement II.	1046
Damasus II.	1048
St. Leo IX.	1049
Victor II.	1055
St. Stephen X.	1057
Nicholas II.	1059
Alexander II.	1061
St. Gregory VII.	1073
Victor III.	1087
Urban II.	1088
Paschalis II.	1099
CENTURY XII.	
Gelasius II.	1118
Callixtus II.	1119

	A.D.
Honorius II.	1124
Innocent II.	1130
Celestine II.	1143
Lucius II.	1144
Eugenius III.	1145
Anastasius III.	1153
Adrian IV. an Englishman	1154
Alexander III.	1159
Lucius III.	1181
Urban III.	1185
Gregory VIII.	1167
Clement III.	1187
Celestine III.	1191
Innocent III.	1198

CENTURY XIII.

Honorius III.	1216
B. Gregorius IX.	1227
Celestine IV.	1241
Innocent IV.	1243
Alexander IV.	1254
Urban IV.	1261
Clement IV.	1265
B. Gregorius X.	1271
Innocent V.	1276
Adrian V.	1276
John XX.	1276
Nicholas III.	1277
Martin III.	1281
Honorius IV.	1285
Nicholas IV.	1288
St. Celestinus V.	1294
Boniface VII.	1294

CENTURY XIV.

Benedict X.	1304
Clement V.	1305
John XXI.	1316
Benedict XI.	1334
Clement VI.	1342
Innocent VI.	1352
Urban V.	1362
Gregory XI.	1370
Urban VI.	1378
Boniface IX.	1389

CENTURY XV.

Innocent VII.	1404
Gregory XII.	1406
Alexander V.	1409
John XXII.	1410
Martin V.	1417
Eugenius IV.	1431
Nicholas V.	1447
Callixtus III.	1455
Pius II.	1458
Paul II.	1464
Sixtus IV.	1471
Innocent VIII.	1484
Alexander VI.	1492

CENTURY XVI.

Pius III.	1503
Julius II.	1503
Leo X.	1513
Adrian VI.	1522
Clement VII.	1523
Paul III.	1534
Julius III.	1550
Marcellus II.	1555
Paul IV.	1555
Pius IV.	1560
St. Pius V.	1566
Gregory XIII.	1572
Sixtus V.	1585
Urban VII.	1590
Gregory XIV.	1590
Innocent IX.	1591
Clement VIII.	1592

CENTURY XVII.

Leo XI.	1605
Paul V.	1605
Gregory XV.	1621
Urban VIII.	1623

	A.D.		A.D.
Innocent X.	1644	Benedict XIV.	1740
Alexander VII.	1655	Clement XIII.	1758
Clement IX.	1667	Clement XIV.	1769
Clement X.	1670	Pius VI.	1775
Innocent XI.	1676	Pius VII.	1800
Alexander VIII.	1689		
Innocent XII.	1691	CENTURY XIX.	
Clement XI.	1700	Leo XII.	1823
CENTURY XVIII.		Pius VIII.	1829
Innocent XIII.	1721	Gregory XVI.	1831
Benedict XIII.	1724	who now governs the universal	
Clement XII.	1730	Church.	

"The Ancients differ concerning the first Bishop of Rome, after St. Peter; some affirming him to be Linus, as St. Irenæus, Eusebius, St. Optatus, St. Epiphanius, St. Jerome, St. Augustine, and Theodoret; others assert that he was Clemens, as Ruffinus, and the Latins commonly, according to St. Jerome, of which see Monsieur Tillemont, T. 2, p. 587,) both opinions may be reconciled, if we suppose, that after the Martyrdom of St. Peter and of St. Paul, the Successors of St. Peter were Linus, Cletus, or Anacletus, whilst Clemens succeeded St. Paul; and that Clemens after their decease, anno 91, was also chosen to succeed Anacletus; and so joined both the converted Jews, and converted Gentiles at Rome, under one Pastor." St. Epiphanius (*Hær.* 27,) thinks it probable "that because St. Peter and St. Paul were often absent from Rome, they had, whilst yet living, their coadjutors there." So Linus might have been St. Peter's coadjutor; as Clemens, whom, according to Tertullian, St. Peter had ordained, (perhaps for that very reason,) might have been St. Paul's. "Romanorum Ecclesia Clementem à Petro ordinatum refert," says Tertullian, (*Lib. de Præscript. cap.* 32.)

I have read in a very learned French work, entitled the History of the Popes, under the head of St. Linus, the successor of St. Peter, as follows: "St. Peter before his death named St. Clement as his Successor, but his modesty and humility were so great, that he never would consent to pass before Linus and Cletus, fearing that this nomination would be a bad precedent for posterity."—(Histoire des Papes; ou l'on voit ce qui s'est passé de plus Remarquable pen-

dant leur Pontificat. De puis St. Pierre, jusques à Innocent XII. Nouvelle Edition. Revûe, corrigée, augmentée, et mise en meilleur ordre que les Precedentes.)—There is no name attached to it. Under the head of St. Clement, which makes him the fourth Pope, and places him after Cletus, it says, "Clement was of a most illustrious birth, and according to Necephorus, had his origin from the Emperors. St. Eucherus adds, that he was deeply skilled in the sciences, and in the liberal arts, and that he walked in the path of the just. St. Paul in his Epistle to the Phillipians, mentions that his name is written in the book of Life. He suffered martyrdom on the 23rd November, A.D. 100, having been thrown into the Sea with an anchor round his neck. He sat in the Chair of St. Peter nine years, six months, and six days." This same work adds, that "St. Cletus was a coadjutor of St. Peter. St. Jerome ranks him as the third Pope, and the Church is of the same opinion."

Protestants assert, that it is a very great absurdity to suppose that after St. Peter's death, Linus or Clemens, who were disciples, should have jurisdiction over St. John the Evangelist? To which I reply, it is so, if St. John had no more humility than those have who make such a ridiculous objection; but they who prefer being subjects to superiors, find no grievance whatever in this, for it is certain that St. John had been subject to much worse men; and I am fully persuaded, that after St. Peter's death, he might have been his Successor if he had wished it. It appears to me much more extraordinary that the mother of God was subject to the Apostles, as she undoubtedly was; and much more extraordinary still, that Christ (St. Luke ii. 51) was subject to his mother, than that an Apostle could be ever subject to a Disciple; but if we must believe nothing that is extraordinary, (though a consequence drawn either from Scripture or from Apostolical Tradition,) we must bid adieu to the Christian Religion.

I strongly recommend my readers to peruse that most learned work of Mons. Le Comte de Maistre on the Popes, it will afford them much information.

LETTER III.

Concerning the Rights and Prerogatives which the Primacy gives to the Bishop of Rome over all other Bishops.

TO THE LORD ARCHBISHOP OF CANTERBURY.

My Lord Archbishop,

I apprehend that this point cannot be better decided than by the Decree of the great Council of Florence in the year 1439, when that famous re-union took place between the Latin and Greek Churches, after many celebrated conferences and great contests which happened there during the space of fifteen months, between the most learned men of both Churches on that subject and other controverted points. The following is the definition of this great Council: "We define that the Holy Apostolic See and the Pope of Rome have the Primacy over all the world; that the Pope of Rome is the Successor of St. Peter, Prince of the Apostles; that he is the true Vicar of Jesus Christ, and Head of all the Church, the Father and Teacher of all Christians; and that our Lord Jesus Christ has given him, in the Person of St. Peter, full power of feeding, ruling, and governing the universal Church, in the manner specified in the acts of Councils, and holy Canons."—As is to be seen in Blondus, (*Decad.* 3, *l.* 10,) who was Secretary to Pope Eugenius, who presided over that Council. Also in Ekius's Treatise (*Lib.* 1,) on the

Primacy of the Pope; in the Bishop of Rochester's Twenty-fifth Article against Luther (*cap. ult.*); and in Albertus Pighius's fourth Book on the Hierarchy, "Juxta eum modum qui et in Actis conciliorum et in Sacris canonibus continetur;" that is to say in English, "To govern the Church after the manner expressed in the Acts of Councils, and in the Holy Canons." Not as Abraham of Candie has very improperly rendered it, *quemadmodum etiam*, which gives it quite a contrary sense to the intention and words of the Council.

It is enough for my purpose here to know, that according to this General Council the Primacy of the Pope entitles him to the inspection of every thing that concerns the government and welfare of the Church in general, which is more than any Bishop, of whatever dignity he may be, can claim. For the power which other Bishops have by Divine right to govern the Church, reaches not beyond their Diocesses; but that of the Pope, as Head of the Universal Church, extends every where when the welfare of all believers in general is concerned, of whom he is to take charge; and that supreme dignity gives him a vast number of privileges, which none but himself can enjoy.

The Pope alone has the right of calling Councils for spiritual affairs, and of presiding over them either personally or by his Legates. I say he has the right, without speaking of matters of fact, which are not now under discussion, in regard to some Councils, and which cannot prejudice his Primacy. For, though he did not preside over the First Council of Constantinople, and perhaps neither did he call it; and though it is certain that he did not call the Fifth, nor preside over it, notwithstanding he was at Constantinople when that Council was held; yet it is not to be questioned but he might have done both the one and the other if he wished, seeing that in the Letter which the Patriarch Eutychius wrote to

him for the obtaining of that Council, (*See Concil.* 5, *Act.* 1,) he entreated of him to preside in it, and he (the Patriarch) only did so upon the Pope's refusal. It is thus expressed in the original, *præsidente nobis vestrâ beatitudine;* and not *residente nobiscum,* as the minister Junius has corrupted it, by a correction made out of his own head, contrary to the clear sense of the words which follow. Besides it is beyond all controversy, that the Pope presided by his Legates in the great Council of Chalcedon, as I have before mentioned in my first letter, and as he has done in almost all the others which have been held since. I speak not here of the great Council of Nice, nor of that of Ephesus, because I conceive I have elsewhere proved by invincible arguments against Protestants, that the Popes by their Legates presided over them, nay, that they called them, and thus exercised that spiritual authority which they have over the Bishops.* Like the Emperors, to whose rights Kings and Christian Princes have succeeded, they may call Councils in regard to temporal matters, by that sovereign power which they have received from God over their subjects, in virtue whereof they may oblige their Bishops to assemble in a certain place, either within or without their territories, there to treat of matters purely spiritual, though they do not interfere therein, except as Protectors of the Church, in causing decrees and canons of these Councils (which do not affect the rights of their Crown) to be put into execution. It is certain then that the Popes, as heads of the Church, have a right to call General Councils, and to preside over them; and in this capacity, the Pope, as the Successor of St. Peter, thundered forth his Decrees against the Patriarch Anthimius (*Con. Sub. Men. Act.* 4, *Marcell. in Chron Liber. in Brev. c.* 2, *Vict.*

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* It is to be observed that whether the Pope presided in Person or by his Legates, the acts of a Council were not considered valid without his sanction and approbation.

Tun. in Chron.); one was issued instantly, in consequence of his manifest intrusion, he deposes him from the Patriarchship, and puts the priest Mennas in his place, whom he himself consecrated Bishop and Patriarch of Constantinople; and the other decree was published shortly after, he being strongly suspected of Heresy, declaring that if he did not clear himself of it, by obeying the holy canons, he should also be deposed from his Bishopric of Trabizonde.

The Emperor Justinian, acknowledging the supreme authority of the Pope, to which he submitted, and joining thereunto his own, as protector of the Canons, in commanding to be put into execution that famous constitution made against the Patriarch Anthimius, which is to be seen in his Forty-second Novel, in the tenth collation of his Authentics, positively and clearly says, "That he has been justly deposed by the Pope, as well because he had intruded, contrary to the holy canons, into the Chair of Constantinople, as that he would not condemn those who had been condemned by Councils."—"Neque ipse abdicare auctores impiorum dogmatum, qui prius à sanctis Synodis percussi fuerant."—(*Inst. Nov.* 42.)

Was there ever a more admirable effect of the spiritual power and authority of the Vicar of Jesus Christ? But before I conclude, I must shew, in regard to this Council of Constantinople under Mennas, the prodigious ignorance of Calvin, in relation to the history of the ancient Church. And I assert, without fear of contradiction, that no one who ever studied Divinity, displayed more ignorance of that sacred science than did this infamous man,* whom I have proved, in my Letters to the Rev. Mr. Palmer, to have been convicted and burnt on the shoulder for the most infamous crime that ever

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* See Bolsecus in Vita Calvini, cap. 5, Brigerus, p. 59. See also the Judicial Acts which took place at Noyon in France.

disgraced mankind, viz., the sin of sodom. Divinity is a key absolutely necessary for unlocking the sentiment and sentences of the holy Fathers, which contain the principles of true Theology, as they are to be found in beautiful order in the master of sentences.

But it must be confessed, that Calvin's gross ignorance appears incomparably more pitiful when he undertakes to prove his new opinions by Church history, in which he was never versed. I will give you the following as a specimen. This innovator, who strikes principally at the Primacy of the Pope, in order to overthrow it, says in his work, *Inst. L.* 4, *c.* 7, "That Mennas presided in the Fifth Council, and that the Pope being called to it, did not contest with him the place of honour, but without any difficulty suffered the Patriarch of Constantinople to preside therein." Ridiculous nonsense! Mennas was dead long before the Fifth Council was called, and which was assembled in the 27th year of the Emperor Justinian, as Calvin, had he ever read the Councils, (*Concil.* 6, *Act.* 3,) might have learned from the Sixth Œcumenical Council, third Action. How then, permit me to ask your Grace, could that dead man have presided over that Council, which was not held for five or six years after his death, under his successor Eutychius? Now if it should be alleged as an excuse for this mistake, that he, (Calvin,) by that Council, means the other which was held under Mennas, yet that would but make him still more ridiculous. For, besides, that particular Council being a very different one from the one which is called the Fifth, and which holds that rank among the General Councils, the only Pope who was at Constantinople in the time of Mennas, was St. Agapetus, and he had died before that Council was held, wherein Mennas (*Act.* 4,) calls him, his Father of holy and blessed memory. And had that Pope been still alive, how could Mennas have pretended to the first place in the presence of that Pope who had made

him Patriarch? Nay! he protests in the same Council that he is subject to the Holy See; and he must have been perfectly acquainted with the public declaration of the Emperor Justinian, (*Cod. l.* 7,) "That the Pope is the head of all the holy prelates of God, and who will have his Patriarch of new Rome, (*Novel* 131,) to hold the next place to the Apostolic See of old Rome?" So that to whichever side Calvin turns, he shall always find his man dead instead of being alive. And as it is very well known that God never favoured him with the gift of working miracles, he can never raise him again to place him there, where nothing but his extreme ignorance could put him.

By the same defect of knowledge, accompanied with a ridiculous boldness, in order to rob the Pope of his Primacy, he takes Nice in Thracia for Nicæa in Bythynia; Pope Julius for Pope Sylvester; the first place for the last, in quoting Sozomen, (*Lib.* 1, *c.* 16,) who, beginning by this man in the enumeration of the Patriarchs, ascends, in order, to the first, where he places the Legates of the Pope; speaking of the first Council, wherein, by the grossest ignorance that can disgrace an historian, and which no one but Calvin could display, he makes St. Athanasius preside, who was then but a simple Deacon, attending upon Alexander his Patriarch at that Council.—(*Athan. Apol.* 2.)

Such was the gross ignorance of one of the heads of our Protestant brethren in Ecclesiastical history. I confess I do not by any means wonder at it, as that formed no part of his studies; but I am astonished to see men of wit and of learning deceived by his deceitful assumptions, in so much so, as to implicitly assent to his assertions on antiquity, when to support his system of heresy he rejects matters which are manifestly authorised by tradition and by History, which is the Court of Record of it. Nay, even when he admits their existence in the primitive ages of the Church, wherein they are forced to

confess it was in its purity. There are evident proofs of this, my Lord Archbishop, in the history of the Fathers and of the Councils, where it may be seen, that the ancient Church believed and did what the Catholics believe and practise concerning the Eucharist, the Sacrifice of the Mass, the Seven Sacraments, the consistency of grace with free-will, the authority of Tradition, the Invocation of Saints, the consecration of Churches and dedication of them to God in memory of them, the Veneration of their relics and images, Prayer for the Dead, the Fasts of Lent and of Ember weeks, the distinction of Holydays and working days, the Celibacy of the Clergy, Vows, sacred ceremonies in the administration and use of the Sacraments, and in public worship, Divine worship performed in the Greek language throughout the East, and in the Latin Tongue throughout the West, though in most provinces these were not understood but by the learned:—in a word, concerning all that which distinguishes us from Protestants, but especially from Calvinists.

This the famous Cardinal Perron proves by unquestionable testimonies in his Reply to the King of Great Britain, where in the eighteenth chapter of the first book, and throughout the whole of the third, fourth, fifth, and sixth books of that learned work, he shews the conformity of the ancient Catholic Church with ours. And to which also David Blondel,* a man incomparably more able than Calvin, especially in the knowledge of antiquity, thought fit not to answer in that overgrown volume which he wrote against the Reply, wherein he thought it convenient to commence his pretended refutation only at the twenty-third chapter of the first book, and to end it with the thirty-fourth of the same book.

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* David Blondel was a learned Calvinian minister, and the author of several learned works; he greatly offended his Protestant brethren by his confutation of the absurd tale of Pope Joan, and died in 1655.

Your Grace cannot fail to perceive that I have fully proved from antiquity the Primacy of St. Peter, and of the Popes, his Successors in the See of Rome, in which is comprised all the prerogatives and rights which are inseparable from that Primacy, as all Catholics agree. And I am,

My Lord Archbishop,

Your Grace's most faithful Servant,

VERAX,

A CATHOLIC LAYMAN.

POSTSCRIPT.

That the Bishop of Rome is St. Peter's Successor, and that such is the universal tradition of the Catholic Church, no one can deny with venerable antiquity staring him in the face; and your Grace will find it most satisfactorily proved by the learned Protestant Dr. Pearson,* formerly Bishop of Chester, (*In op. Posthumis. Lond. anno* 1688, *p.* 27, 28.) To demonstrate then the Pope's Supremacy, three things only are requisite. 1st. The Supremacy of St. Peter. 2nd. That this, according to Christ's institution, was not personal, but was to descend to his Successors for ever. 3rd. That the Bishop of Rome is the Person hitherto nominated by the Church to succeed him in that office. All this I have demonstratively shewn in these Letters.

The Bishop of Rome is the Head of the Church by Divine right, and both does and will inherit St. Peter's Supremacy, till the supreme pastorship be, by the Church's authority, removed to another See, which in reality has never yet been done, and

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* John Pearson, Bishop of Chester, author of an excellent exposition of the Apostles' Creed, and many other learned works; he died in 1686.

in all appearances never will. In fine, the Pope holds it by Christ's institution, not because he is Bishop of Rome, but because he is the prelate nominated by the Church, "The ground and pillar of Truth," to succeed St. Peter in the government of it; so an Earl is, by divine right, to be obeyed by his children, not because he is an Earl, but because they are his children, that is, because he is a parent.

NOTE TO LETTER III.

PROTESTANT CALUMNIES.

Luther is not ashamed to say, that "The Pope foolishly teaches Christ's Priesthood to be transferred to the Pope, the Vicar of Christ, denying the eternal Priesthood of Christ. Look only upon two chapters of his Decretals, where with great majesty he extols himself above the authority of Scripture. In expounding them, he gives place to the Fathers; in defining causes, he prefers the authority of the Apostolic See; because he will be the Lord of Scripture, and not to be judged by it."—(*In Colloquiis Latinis. Tom.* 2, *cap. de Papistis.*) And in a book which he wrote but a year before his death, he makes the Pope say, "No man without me, my Keys and Masses, can give help. Christ and faith can here afford no assistance." Again, "Christ is drunk, foolish, mad, and forgetful how great the power of binding and loosing is, which he has bestowed on me." Also, "He that does not adore the wrinkles of my belly, commits mortal sin, and is worthy of Hell."—(*L. adversum Papatum Romæ fundatum.*) And he seriously declares, that the Pope and all who adhere to him, know nothing of the Scriptures, nothing of God, nor of Christ, nor of baptism, nor of the Eucharist, nor of the keys, nor of good works; in fine, without doubt, that no Catholic knows anything of the Ten Commandments, nor one petition of the Lord's Prayer, nor any one article of the Creed. But these calumnies are too gross and ridiculous for me to refute—they are alone worthy of the diabolical and perverted mind from which they originate.

"Chemnitius, following the example of his lying father," declares, that "The Fathers of the Council say, that the Pope has will for reason in those things which he wills, that he may change the forms of the sacraments which we have received from the Apostles, that he may decide contrary to the Epistles of St. Paul, that he may dispense with the first four Councils, and against the words of the Gospel."—(*Exam. Concil. Trid. See the same in Illiricus de forma et praxi. Concil. Trident.*) "And this is as true, as if a man should say, that Chemnitius were not a most impudent liar, a forgerer, and a deceiver."

Rogers avows that Catholics believe, "That the Pope is God, inasmuch as at his pleasure he can discharge guilty souls, both from the guilt of sin, and from the punishment due for the same."—(*Defence of the Art., Art.* 22, *p.* 122.) "Instead of this, which Catholics utterly deny, they indeed declare that Luther, Rogers, and other Protestant writers, are known to be most infamous liars and calumniators."

Our English Protestant Church by law established, has decreed, "That the Queen's Majesty hath the chief power in this Realm of England, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction."—(*Art.* 37.)

Other Protestants deny this in toto, declaring that the Church has no other Head but Christ alone. So the Helvetian Protestants assert, as follows: "We hold and teach that Christ our Lord is, and remains still, the only universal Pastor, and highest Bishop before God his Father, and that in the Church he performs all the duties of a Pastor or Bishop even till the end of the world; and, therefore, stands in no need of any other to supply his place, for he is said to have a substitute, who is absent; but Christ is present with his Church, and is the head that giveth life thereunto. He positively forbid his Apostles and their Successors all superiority or dominion in the Church."—(*Harm. of Confess. p.* 309.) Again, "We acknowledge no other head of the Church but Christ."—(*Ibid.* 310.) And, "We do not allow of the Doctrine of the Romish Prelates, who would make the Pope their general Pastor, and supreme Head of the Church of Christ militant here on earth, and the very Vicar of Christ."—(*Ibid.* 308.) So that according to these worthies, not

only the Pope but likewise all temporal Princes are rejected from all headship and superiority in the Church, this being reserved only for Christ himself; and yet they have denied it to Christ himself, as man; for Zwinglius affirms, that "The Papists contend the Church to be built upon Peter, which is direct idolatry."—(*In Explanat. Art.* 50.)

Vallada affirms, that "It is gross ignorance to make Jesus Christ the head of the Church, as he is man."—(*Apol. Cont. Epis. Luzon. c.* 5, *p.* 122.) "Yes," says Zwinglius, "it is impossible for a visible man to be head of the Church, seeing it is invisible."—(*Tom.* 4, *in Col.* 1.)

Whitaker declares, that "the Church is not founded upon Christ, as he was to be seen, but as he could not be seen."—(*Controv.* 2, *q.* 2, *c.* 2, *p.* 455.)

"So that now not only St. Peter and his Successors were not the Head of the Church, according to these Infidels, but neither was Christ himself, as he was man, and visible upon earth. But if visibility and manhood prevent Christ from being the Head of the Church, it may seem strange, that the same cause should not prevent Princes and Ministers from the same headship, which I think few Ministers or other Protestants would dare to affirm." I recommend your Grace to ponder well upon the following quotations (in opposition to the above calumnies) from the great Origen, and from St. Cyprian, both of whom flourished in the third century.

"As often as Heretics produce the canonical Scriptures, in which every Christian agrees, and believes, they seem to say: Lo! with us is the Truth. But to them (the Heretics) we cannot give credit, nor depart from the first, and Ecclesiastical tradition; we can believe only, as the succeeding Churches of God have done."—(*Origen, Tract* xxix. *in T.* iii. *p.* 864.)

"Christ addresses Peter;" says St. Cyprian, "I say to thee, that thou art Peter; and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it."—"He that does not hold this unity of the Church, can he think that he holds the faith? He that opposes and withstands the Church, can he hope that he is in the Church."—(*De Unit. Eccl. p.* 105, 108.)

In the fourth century, the great Lactantius also says: "The Catholic Church alone retains the true worship; this is the source of truth, this is the dwelling of Faith, this is the Temple of God;

into which, he that enters not, and from which, he that goes out, forfeits the hope of life, and of eternal salvation."—(*Inst. L.* iv. *c.* 30, *p.* 232.)

I beg also to implore your Grace to dwell seriously on the following quotation from the great St. Jerome, in the fourth century, who was called *Magister Mundi,* in which he declares, that it is absolutely necessary, in order to be a Catholic, to profess the Roman Faith. Hear and believe.

"If you profess not the Roman Faith," says St. Jerome, "you are not Catholics; if you do not profess it, you are not in the Communion of the Catholic Church."—(*St. Hierom. in Apolog.* 1, *Adv. Ruffin.*)

St. Cyril of Jerusalem in the fourth century says: "Peter the supreme Head of the Apostles, thrice denied his Master; but he repented and wept bitterly; on which account, he not only obtained pardon, but received an Apostolic dignity, not to be taken from him." —(*Cat.* 2, *n.* 12, *p.* 32.) "When the rest were silent (Matt. xvi. 13) for the Doctrine surpassed human power, Peter, the Head of the Apostles, and the leading minister of the Church, enlightened by the Father, answered, Thou art the Christ; not simply this, but, the Son of the living God,"—(*Cat.* 17, *n.* 13, *p.* 253.) The great St. Gregory of Nazianzum, who flourished likewise in the fourth century, in his seventh Oration, styles St. Peter, "the Pillar of the Church." In the same age, St. Gregory of Nyssa declares that "the Church of God is built on him (Peter)."—(*Orat.* 2, *p.* 339.) St. Vincentius of Lerinsis, one of the most zealous defenders of the true doctrine, says, "Mos iste semper in Ecclesiâ viguit, ut quo quisque religiosior foret, eo promptius novellis adventionibus contrairet."—(*Vincent. Lirin. L.* 1, *Commonit. c.* 3.) "It hath always been the custom in the Church, that the more piety and religion any one had, the more ready he was to oppose all new inventions of Doctrine."

LETTER IV.

God was graciously pleased to declare, that if his servants honoured him, he would honour them.

TO THE LORD ARCHBISHOP OF CANTERBURY.

My Lord Archbishop,

In the first Book of Kings, (or as some call it of Samuel,) chap. 2, v. 30, God was pleased to make a gracious declaration in favor of his servants, or rather to enter into a solemn league or covenant with them, that if they should honour him, he would honour them. "Quicumque glorificaverit me. Glorificabo eum."—"Whosoever shall honour me, I will honour him."

Now among all the honours with which he has been pleased to honour those who honour him, that of foretelling the name by which they should be called, or changing the name given by others into another more noble, is set forth to us in the holy Scripture, as a particular mark of his favour to his greatest servants. In the first of these ways he honoured the Son of Abraham with the name of Isaac, (Gen. xvii. 19, et xxi. 6,) which is by interpretation laughter, to signify that he should be the joy of his parents; the Son of Amon, King of Juda, (3 Reg. xiii. 2,) was honoured with the name of Josias, that is, the Fire of the Lord, to signify the zeal with which he should take away the high places, and consume men's

bones upon the altars; likewise the Son of Zachary, with the name of John, (Luke i. 13, 15,) that is, gracious, to signify that he should be filled with the Holy Ghost, even from his mother's womb. In the second manner, he honoured the Father of the Faithful, by changing his name (Gen. xvii. 5) from that of Abram into Abraham, which signifies a Father of many nations; in like manner, his wife, (Gen. xvii. 15,) by changing her name from that of Sarai to Sara, which signifies the same as absolute lady; and lastly, his younger grandson, (Gen. xxxii. 28,) by changing his name of Jacob into that of Israel, which signifies a prevailer with God. But in both these ways he was pleased to honour the great and illustrious subject of my text, Simon the Son of Jonas, (John i. 42,) 1st, by foretelling when he first saw him, (Mark iii. 14, 16,) that he should be called Cephas, or Peter, which is by interpretation a rock, thereby giving him that name when he chose his Twelve Apostles; and lastly, by confirming it to him anew, after the confession he had made of his being the true and natural Son of the living God, with the solemn asseveration of my text, "Et Ego dico tibi, quia tu es Petrus." —"And I say unto thee, that thou art Peter."

Now, may I not here make use of those words, and with far greater advantage to our Saint, with which Haman was commanded to proclaim the honour done to Mardochœus by King Assuerus, "Sic Honorabitur quemcunque voluerit Rex honorare."—"Thus shall the man be honoured whom the King delighteth to honour." For if it were a particular mark of honour to the most elect servants and favourites of the King of Glory, that he himself was pleased either to designate or to foretell the name, by which their memory should be blessed in all generations, or change that which had been given to them for another more noble and excellent, with how much more advantage does this honour shine glorious upon the memory of our Saint, on whom the Son of God was pleased

to confer both these signs of his favour. First, Tu Vocaberis Cephas, thou shalt be called Cephas, or Peter. And then again, Et Ego tibi dico, quia tu es Petrus, I say unto thee that thou art Peter. "Such honour as this have not all the Saints."

"This (as says St. Ambrose, *Lib.* 2, *in Luc. c.* 1, speaking of St. John,) is a privilege proper to the merits of the most eminent among them, ut à Deo nomen accipiant, to receive the name from God, and in a more especial manner of the great St. Peter. And why? but because he complied with the condition of the covenant, in the honour he gave to Christ in a more eminent manner than the rest. Two things there were at which the world was scandalized in our Saviour above all others. The first, that he had told them, that to obtain eternal life, they must eat his flesh, and drink his blood, which they could not hear without horror. The second, that he made himself the Son of God, which they looked upon as the greatest of blasphemies. And by whom was his honour vindicated in both these points but by St. Peter, in the two most illustrious confessions he made of these two great mysteries of our faith. The first, of the necessity of the true and real eating his Flesh and drinking his Blood, for the obtaining of everlasting life. The second, of his being the true and natural Son of the living God. That the confession he made of the real manducation of the Body of our Lord was first in time, is manifestly evinced from the series of the Acts of our Saviour's life, recorded by the Evangelists.

For before his arrival on the coasts of Cæsarea Philippi, where he proposed the question to his Disciples, "Whom do you say that I am?" he had fed five thousand men, women, and children, with five loaves and two fishes, which miracle St. Chrysostome says, (*Hom.* 45 *in Jo.*) he purposely wrought beforehand, to prepare them by it to believe

what he should afterwards teach concerning the giving them his own Body and Blood at his last supper; Propterea id prius fecit miraculum, &c.; and accordingly seeing the multitude (St. John vi. 26) follow him from place to place, "Because they had eaten of the loaves and were filled," that is, with the expectation of being still so fed and entertained by him; He took occasion thence, to exhort them to labour for a much better Bread, which came down from Heaven, and which he would give them, viz., His own Flesh, which he would give for the Life of the World. At this, as your Grace knows well, not only how the Jews strove among themselves, saying, How can this Man give us his flesh to eat? but many of his own Disciples also were so scandalized, that they withdrew themselves from his company, and would have no more to do with a teacher of so absurd a doctrine, and the commander of so horrible a practice. And this also after they heard him say, "The Flesh profiteth nothing; the words that I speak unto you are spirit and life." Rather it was upon hearing these very words, and understanding them to be a confirmation of what he had said before, that they went back, and walked no more with him.

And is not all this, my Lord Archbishop, an evident sign, that they understood him to speak of giving them his very true Flesh to eat? otherwise, certainly they would not have quitted him, nor called it "a hard saying," that he should say his "Flesh was Bread," any more than they did when they heard him say, "He was a vine or a door." Nor was it a less evident sign that our Lord himself also meant as he said, to give them his Flesh to eat in very deed; otherwise, how easy had it been for him, and how would his goodness (that goodness which brought him down from Heaven to save sinners) have moved him on this, as it had done on other occasions, to have bid them not to be scandalized at what he had said of giving them his flesh to eat, for that it

was spoken only in a parable, and that he intended no more by it than to give them bread and wine as a figure of his body and blood in remembrance of him. This, my Lord Archbishop, had been very easy for him to have done, and surely it would well have become him who came down from Heaven to seek what was lost, and not to drive away what was found; and his not doing so, but on the contrary, his reprehending them for not believing, and permitting them to depart in their unbelief, (John vi. 64,) is a convincing argument, both that he spoke, and that they understood him to speak, of giving his true Flesh to be eaten by them. This being so, our beloved Lord, solicitous now for the Twelve whom he had chosen (Mark iii. 14,) to be with him, and to send them forth as occasion served to preach to others, addresses himself to them with these words full of tenderness and of love, Numquid et vos vultis abire?—And will you also, (you not only my Disciples, but my Apostles and domestics,) will you also go and leave me (upon the same accounts as these others have done)? When Peter stepping forth with his wonted fervor, cries out, Domine ad quem ibimus.—Lord, to whom shall we go? thou hast the words of eternal life; as if he should have said, thou hast promised eternal life to those who believe in thee, and if that cannot be obtained but by eating thy flesh and drinking thy blood, though we understand not how, or in what manner it can be done, since thou hast said it, be it to us according to thy word. For we have believed, and are sure that thou art the Christ, the Son of the living God, and therefore canst make good whatever thou hast said, as well in this, as in all other things, however difficult and absurd they may appear to Sense and Reason.

Thus did St. Peter, my Lord Archbishop, give Honour and Glory to Christ, by his steadfast belief and confession of the truth of what he had said, of the necessity of eating his Flesh

and drinking his Blood in very deed, for the obtaining of everlasting life. In like manner, as Martha afterwards did, when being asked by our Saviour, if she believed him to be the Resurrection and the Life, she answered with the words of St. Peter, (Jo. xi. 27,) "Utique Domine.—Yea, Lord, I believe that thou art Christ the Son of the living God;" and consequently, as being true God, thou canst by thy power raise Lazarus again to life. But why was not St. Peter then presently honoured by our Saviour with a Beatus es Simon Barjona.—Blessed art thou Simon the Son of Jonas? To this Theophylact answers, That our Lord refrained then from praising him, though he deserved it, lest being at a time when others deserted him, it might seem done out of design, and a piece of artifice to retain him with him; but Euthymius more probably thinks it was, because he answered not for himself only, but in the name of all, among whom there was one so far from being worthy of praise, that our Saviour presently after, (Emendans Petrum, says a learned Expositor,) to rectify Peter's mistake, told them, "He was a Devil." The second confession he made, was that of my Text, when our Saviour demanding of the Twelve, "Whom say you that I am?" He alone answered, not in the name of the rest, or as delivering the faith of them all, (as he had done before, and found he had been mistaken,) but as delivering his own proper sentiment, (a sentiment inspired by a particular revelation from God the Father to him alone, to serve as a formulary of confession to the rest,) "Tu es Filius Dei vivi.—Thou art Christ the Son of the living God; begotten from all eternity by the Father, co-equal, co-eternal, and consubstantial with him."

And this is that full and generous confession which justifies the wicked, confirms the just, triumphs over the world, confounds the Devil, rejoices the Angels, and opens the kingdom of heaven to all true believers. This is that confession

which encouraged the Martyrs to undergo their torments; the confessors to have their conversation in heaven, even whilst they lived upon earth; and the virgins to seek the odours of the perfumes of every sort of virtue, which this Divine Bridegroom of souls left behind him in this world, whilst he conversed in it. In a word, my Lord Archbishop, this Faith and Confession of St. Peter, that "Christ was the Son of God," begotten of his Father from all eternity, and born in time of his Virgin Mother, is, in the language of St. Ambrose, no less than a general definition or pre-condemnation of all the Heresies that should ever spring up in the Church; Adversus omnes Hœreses Generalis est ista fides.—(*St. Ambr. de Incarnat. cap.* 3.) And thus it was St. Peter vindicated the honour of his master, by confessing him to be the very true and natural Son of God. And what did our Lord do, or rather, what did he not do, to recompense him for it, and to comply with the condition of the covenant on his part, that is, of honouring those who honour him? First he proclaimed him blessed whilst yet upon earth, "Beatus es Simon Bar-Jona.—Blessed art thou Simon the Son of Jonas." Then he confirmed to him the name of Peter, which is as much as to say, a Rock or a solid foundation stone; such an one, as on it he would not doubt to build his Church, and that so firmly that the gates of Hell should not prevail against it. Lastly, he promised to deliver the Keys of the Kingdom of Heaven into his hands, with so full and ample a commission, that "Whatsoever he should bind upon Earth, should be bound in Heaven; and whatsoever he should loose upon Earth, should be loosed in Heaven." Had not St. Hilary then great reason when commenting upon this passage, to exclaim, "O in nuncupatione novi Nominis, felix Ecclesiæ Fundamentum." —(*St. Hilar. in Matt. c.* 16.) O happy foundation of the Church, in having this new name of Peter imposed on thee, and worthy Rock for Christ to build his Church upon, which

should destroy the laws of Hell, and break asunder the gates of the abyss and the prisons of death? O Beatus cœli Janitor! O blessed door keeper of Heaven, into whose hands the keys of the entrance into eternity are committed, and whose judgment upon earth shall have the authority of a rule, or prejudging sentence in the court of Heaven!

Thus, my Lord Archbishop, speaks St. Hilary, with whom the rest of the Fathers, both Latin and Greek, agree as to the substance of the thing. For though some of them (especially after the Council of Nice) chose rather to affirm the Church to be built upon St. Peter's faith or confession, than upon his person; yet their meaning was to assign the reason why our Blessed Saviour made choice of him above the rest to build the Church upon, and not to exclude him from being the Rock on which the Church is built; any more than it was the meaning of St. Peter himself, to deny that God had made him the instrument of curing the lame man at the gate of the Temple, (Acts iii. 12, 16,) when he said, that not he and John by their own power or holiness had made him walk, but the faith which is by Jesus Christ; or than it was the meaning of St. Jerome, (*Ep.* 61, *ad Pammach.*) to deny that the same St. Peter really walked upon the sea, when he said, "Super aquas non corpus ambulasse sed fidem."—"That his body walked not upon the waters, but his faith."

I shall now conclude this letter, my Lord Archbishop, by venturing to ask your Grace one question, which is, by what tenure, yes, by what right, do you sit in the Chair of St. Augustine as Archbishop of Canterbury, without receiving that Pallium from the Bishop of Rome, which you affect to carry in the archiepiscopal escutcheon—the sanction of the Holy See? I have stated such astounding facts in these letters, both from Scripture and from the Fathers, that I fearlessly assert, that every Bishop who occupies a See with-

out the sanction of St. Peter's Successor, is nothing more nor less than an intruder, and that he is guilty accordingly both of heresy and of schism. Hear the great and illustrious St. Augustine on the necessity of being a member of the Catholic Church; he says, "Extra Ecclesiam Catholicam totum habere potest præter salutem."*—"A man may have all things out of the Catholic Church, except Salvation. He may have Faith, Baptism, and the rest of the Sacraments; he may have the word of God; he may believe and preach in the name of the Father, Son, and Holy Ghost; he may distribute his substance to the poor, and give his life for the name of Christ; but when all is done, 'Nusquam nisi in Ecclesia Catholica salutem poterit invenire,' he can find Salvation no where but in the Catholic Church;" no other, in his judgment, than that in communion with the Chair of St. Peter, of which you have heard him before affirm, "Ipsa est Petra; this is the Rock, which the proud gates of Hell do not overcome." Had I advanced these things of myself, I might perhaps have been condemned of uncharitableness by some, but the respect and veneration which all have for this great Saint, whose words they are, will, I trust, protect both him and me from undergoing, and also prevent them from pronouncing, an uncharitable censure. When we see a person sailing securely (as he thinks) in a new trimmed vessel, but leaky at the bottom, it is but charity to warn him of the danger he is in of never coming into port. This was the case of St. Augustine with regard to those who were out of the Church; he saw the peril they were in, (though they saw it not themselves,) in venturing to sea in any other vessel than that of St. Peter; and his charity moved him to warn

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* Serm. Super Gesta cum Emerito. Lib. 1, de Baptis. c. 49, Ep. 48, ad Vincentium et alibi passim.

them of it. He saw the certain ruin they were exposed to for want of true charity, which if they had had, they would neither have rent the unity of the Church themselves, nor have been followers or adherents of those who did.

I am,

My Lord Archbishop,

Your Grace's most faithful Servant,

VERAX,

A CATHOLIC LAYMAN.

POSTSCRIPT.

Ponder well, my Lord Archbishop, on the following quotation from the great St. Chrysostome, who panegyrizing both the Apostles, Peter and Paul, he thus carefully distinguishes the high prerogatives of Peter: "Peter the leader of the Apostles, Peter the commencement of the orthodox faith, the great and illustrious Priest of the Church,—the necessary counsellor of Christians, the depositary of supernatural powers,—the Apostle honoured by the Lord. What shall we say of Peter? the delightful spectacle of the Church, the splendor of the entire world, the most chaste dove, the teacher of the Apostles, fervent in spirit, angel and man, full of grace, the firm rock of faith, the mature wisdom of the Church, who, on account of his purity, heard from the mouth of the Lord, himself styled blessed, and Son of the dove; who received from the Lord himself the keys of the kingdom of Heaven. Rejoice, O Peter, rock of Faith!"—(*In SS. Petrum et Paulum, Tom.* v. *p.* 690.) This is indeed the language of panegyric; but it would have been unwarrantable if St. Peter were not in fact the necessary counsellor of Christians, the teacher of the Apostles, the rock of Faith. *See also Epad. Corinth.* 1, ix. *Hom.* 21; *De verbis Isaiæ, Hom.* 4, *p.* 609,

Tom. 1; *In duodecim Apost. Tom.* 5, *p.* 691, *Hom.* 2, *de pœn.; in Psalm L. Adpop. Antioch. Hom.* 80, *de penetentia. Chrys. Tom.* 5, *p.* 390.

NOTE TO LETTER IV.

Your Grace will find the history of the Roman Church for the three first ages marked only with the blood of the martyred Pontiffs; you will see the ancient Faith at all times strenuously defended by the Bishops of Rome, and every error, whether it proceed from a Bishop of Constantinople, or a Patriarch at Antioch, or Alexandria, authoritatively condemned; you will see the missionaries of Rome going to the world's extremities to announce the glad tidings of salvation, with the sacrifice of all life's pleasures, and at the peril of torments and of death. If we appreciate the blessings of the Christian Religion, we must acknowledge that to Rome, under Heaven, all of us are originally indebted for them. And even that power which associated itself with the primacy in the middle age, was eminently beneficial. Southey says, "The Papacy was morally and intellectually the conservative power of Christendom; politically, too, it was the saviour of Europe." And another modern writer says, "The Papal power was for ages the great bulwark of order amid the turbulence of the semicivilized people of Europe."—(*American Encyclopedia. Article, Gregory* VII.) If in the complicated relations of the Popes, and the general disorganization of Society, excesses sometimes have happened, over which humanity weeps, it should be remembered that the power of the Church, in the main, "was a blessing which God bestowed upon the middle ages—where every thing would have been darkness, and bloodshed, and disorder—that alone guarded and perpetuated order, and jurisdiction, and light."—(*Foreign Quarterly for April*, 1836. *History of the Franks.*)

LETTER V.

PETRUS PETRA.—PETER THE ROCK.

St. Chrysostome says, "When God gives any one a name, we ought to use all diligence to find out the reason of it; for God does nothing in vain, but every thing with that wisdom which is becoming him."

TO THE LORD ARCHBISHOP OF CANTERBURY.

My Lord Archbishop,

I am asked continually by my Protestant brethren, what inconvenience would arise from expounding this Rock to be Christ? To this I answer, that though I grant Christ to be called a Rock, yet it is very absurd to interpret the word Rock to be Christ, wheresoever you find it expressed in Scripture, our Saviour not being really a Rock, but only called so by a metaphorical locution. This is observed by St. Augustine, "Per similitudines Christus multa est, quæ per proprietatem non est; per similitudinem et Petra est Christus, et ostium, et Lapis Angularis, et Pastor, et Agnus, et Leo." And in the same place, "Non est Petra, quia durus et sine sensu non est; Nec ostium quia faber eum non fecit; Nec Lapis Angularis, quia non est a structore compositus; Nec Pastor, quia custos non est ovium quadrupedum; nec

Leo est, quia fera non est; nec Agnus, quia pecus non est, &c."—(47 *Tract, Johan.*) Here you see that Christ has many other names besides Petra, but I shall now notice only that, "Bibebant de spirituali Petra, Petra autem erat Christus;" that is as Grotius observes, "Christum præfigurabit, as in Genes. 41, Septem boves, Septem spicæ, sunt septem anni." Here Christ is called a Rock, not as if the word Rock were in all respects and considerations applicable to him, for then he would be barren, unfruitful, deaf, cruel, without bowels of compassion, &c., but in consideration of those crystal pellucid streams of water that issued from the Rock, that being a typical adumbration of him. Hence he invites all those who thirst to come to him and drink, in John vii., and in Apocal. xxii., he that thirsteth, let him come and drink of the waters of life freely. In this sense our Saviour is here by the Apostle styled a Rock.

Now in Isaiah li., I find Abraham was likewise called a Rock, but in a different acceptation; for as Hugo Grotius observes, "Voces per translationem usurpatœ, aliis aliter aptantur." The Jews being there said to have been hewn out of his entrails, as stones are cut out of a quarry; but in this place Peter is called a Rock as regards the relation which a Rock has with the foundation of the building; so here is the only Rock our Saviour speaks of, on whom he designed to build his Church; Christ being in this place not so properly called its Rock as its Architect, not its foundation as founder, as the word *ædificabo* intimates. This was very well observed by Hugo Grotius, "Paulus se Architectum vocat, quod officium Christus hic sibi Vendicat." Besides it is most evident by the foregoing and following words, which are directed only to him, that Christ is he who here promises to build, and Peter is the Person on whom he engaged himself by promise to build on; and this your Grace must assent to, unless you will give to the words such a meaning as con-

tradict the words immediately preceding, and those that follow, from which only the true genuine sense is to be extracted. The preceding words are, *Tu es Petrus*, and the subsequent *tibi dabo, &c.*, both which imply Peter's person, as the pronoun *tu* and *tibi* evidently shew the meaning of the intermediate words; *super hanc Petram* must likewise relate to Peter; and you may observe, that Christ did not say that he would build his Church on a Rock, but determinately on this Rock, deictically designing Peter, *vel digito, vel notâ;* thus *hanc* cannot be referred to Christum Petram, but to Petrum Petram, there being no other Rock mentioned here but he; Christ being described in this place not by the name of *Petra*, but as *Filius Dei vivi;* he then in relation to the Rock is the builder, in reference to the keys is the Donor. This appears more evident by the conjunction copulative (et) *Et ego dico tibi, &c.*, which connects and joins together the foregoing speech of our blessed Saviour to him, otherwise it should have been *sed* not *et*. Besides, pray tell me, my Lord Archbishop, how were these words, *Et Ego dico tibi*, spoken to him, but by way of explaining the meaning of his new name; for he had a promise of this name before, as appears by the first of St. John, *Tu vocaberis Cephas;* and for what purpose, permit me to ask, was such an exact description given of his person? (which Salmeron says was so precise, "Ut nec pluribus, nec evidentioribus circumstantiis hœredes a Tabellionibus publicis denominantur describuntur quam Petrus hîc.") Who his Father was, and what name he bore? If nothing pointed out his Person? Now where is the reward of his confession, which the Fathers unanimously acknowledge he deserved, and obtained, if the Church were not built on him?

Having thus commented at large on this text, I shall here subjoin the true real meaning of our Saviour, which in short is this, "Tu es Petrus, et super te quasi rupem firmam me confitentem ædificabo Ecclesiam meam." These words are

really plain, the sense of them seems most obvious, but by interested and bad men they are twisted and turned to answer every purpose. But I may here be told, that if the Church be built on Peter's Person, it must have expired at his death. To this I reply, that when I say the Church is built on him, and on his Successors, I mean him and them to be the Supreme Heads of the Church; so I shall answer this supposed objection by way of a question, as follows: Pray did the Jewish Church expire on the death of Aaron? did he not survive in the succeeding High Priests? consequently in the very same manner does St. Peter exist in the succeeding Pontiffs; as may be seen in *Epist. Præamb. Conc. Chal.*, "Considering that the Blessed Peter who lives and presides in his own Church;" and accordingly, *Conc. Ephes.*, "Peter, who lives, judges, and defines in his successors." Thus it is likewise good in law, "Rex non moritur." And I am,

My Lord Archbishop,

Your Grace's most faithful Servant,

VERAX,

A CATHOLIC LAYMAN.

POSTSCRIPT.

As for the demonstrative pronoun *hanc*, I affirm it must be referred to the next antecedent, which was Peter; this will appear undeniably true, if your Grace will consult the original, either as our Saviour spoke those words in the Syriack, or as St. Matthew wrote them in the Hebrew language, in both languages the same word serves for Person and Thing; so the word *hanc* cannot with any reason be referred either to Christ, or to Peter's confession, because Christ had not spoken of either of them before, but only of him as he was

the Son of Jonas. Hence the Fathers promiscuously applied it to Peter. See St. Chrysostom in his 9th Hom. de Pœnit.; St. Greg. Nazian. Orat. 26; St. Epiphan. in Ancorato. Thus St. Ambrose in his Hymn, speaking of him, "Hoc ipsâ Petrâ Ecclesiæ Canente, &c." And Tertullian, "Latuit aliquid Petrum Ecclesiæ ædificandæ Petram dictam." See St. Jerome in his Notes on the Epistles to the Galatians, he distinctly shows that Cephas and Petrus signify Petra. Beza says, "Dominus Syriacè loquens nullâ usus est agnominatione, sed utrobique dixit, Cepha, quemadmodum et vernaculum nomen Pierre, tam de proprio quam de appellativo dicitur." And herein the original and Oriental Languages agree, as I find it in Cornelius a Lapide on this place: "Thou art Alsachra, and on this Alsachra, says the Arabian; thou art Bim, and on this Bim, says the Arminian; thou art Kepha, and on this Kepha, says the Hebrew; thou art Kipha, and on this Kipha, says the Syriack."

NOTE TO LETTER V.

That the Church was built on St. Peter, is the current sense of the Fathers, who nevertheless have sometimes recourse to the casual sense, especially when they wished to shew the necessity of Faith, or when they disputed against those Heretics who denied the Divinity of Christ. St. Cyprian, that great light of the Church, never understood the words otherwise than of St. Peter, though he mentions them both in his works, and in his Epistles, extremely often; he says, "Non enim dictum est illi, Tu es Petra; sed, tu es Petrus." —(*Lib.* 1, *Retract. cap.* 21.) *Prot. Bible*, St. John, i. 42, "Thou shalt be called Cephas, which is by interpretation, a Stone." See likewise the 55th, 70th, 71st, 73rd, &c. Epistles of St. Cyprian; Origen, Apud Eusebium, Lib. 6, Hist. cap. 25.—Edit. Vales. p. 227, A. et Hom. 5, in Exodum.; St. Jerome, Lib. 1, contra Jovinian. T. 2, Edit. Par. vet. p. 29, C. D.; Epist. 4, ad Marcellum, Ibid. p. 170, D. E.; et in cap. 16, St. Matt. T. 6, p. 73; St. Epiphanius in An-

corato, s. 9, T. 2; St. Basil, Lib. 2, contra Eunomium, T, 1, p. 729, A. (20); St. Paulin. Ep. 4, ad Severum. T. 5; Bibl. Lat. Colon. par. 1, p. 156; St. Leo. Ser. 2, et 3, de Assumptione suâ; St. Maximus, Ser. 1, de SS. Petro et Paulo; St. Asterius, Ser. 8, p. 127, C. E. Even by those whom Protestants continually quote, St. Hilarius, Lib. 6, de Trinit. Edit. vet Paris, p. 110; D. Can. 16, in St. Matt. p. 572, F.; in Psal. 131, p. 1046, E. F.; St. Ambr. L. 6, in Lucam. et in Hymno Sacro apud; St. August. Lib. 1, Retract. cap. 21, Hoc, ipsa Petra Ecclesiæ, canente, culpam diluit; St. Gregory Nazianzen Orat. 26, T. 1, p. 453; St. Chrysostome, T. 5, Edit. Eton. p. 147; St. Cyril of Alexandria, L. 2, in Joan. Ed. Par. an. 1638, T. 4, p. 131, D.; Et in Cap. 1, St. Joan. When he says therefore, (*Dial.* 4, *de Trin.*) "That Christ gave the name of the Rock to nothing else but to the constant and unshaken Faith of St. Peter;" it is clear he means, that he only deserved this title by his Faith, as St. Hilarius said, (*L.* 6, *de Trin.*) "Post Sacramenti confessionem, B. Simon ædificationi Ecclesiæ subjacens, &c. et in can 16. in St. Matt. Dignum planè confessio Petri præmium consecuta est." St. Jerome's allegory was bolder, but of the same kind, when he said, (*Ep.* 61, *ad Pammachium, T.* 2, *p.* 254,) "Super aquas non corpus Petri ambulasse, sed fidem." But how, in the name of Heaven, permit me here to ask your Grace, if Christ had said to St. Peter in English, thou art a Rock, and upon this Rock I will build my Church; or, thou art a man, and upon this man I will build my Church; could there be any reasonable doubt in regard to the literal sense? that is, whether this man (to whom Christ speaks) were Christ, or St. Peter? And whether this Rock (to which he speaks) were Himself, St. Peter, or St. Peter's Faith. It is plain to common sense, my Lord Archbishop, that in the foregoing sentence, this Man and this Rock can only signify St. Peter literally; hence it demonstratively follows, that if any of the Fathers, in the words of our Saviour, (St. Matt. xvi. 18,) understood this Rock either of Christ, or of St. Peter's Faith, they did not understand it in the literal sense; but either applied it to a mystical or casual sense, or mistook the literal. Also recollect that another consequence is this, that the words of Christ (St. Matt. xvi. 18) contain a promise of St. Peter's Supremacy. For there is no sort of limitation in the words; it is properly the whole Church, against which the gates of Hell shall never prevail.

I shall take this opportunity of remarking that I am continually

told by my Protestant friends, that the great St. Augustine applies this Rock (St. Matt. xvi. 18) to St. Peter, (*as in Psalmum*, lxix. *s.* 4; *Tractatu* xi. *in Joan. s.* 5; *and in Psalmo Contra partem Donati*, "Come, brethren, if you wish to be inoculated into the vine. It is melancholy to see you remain so cut off from it; number the Priests even in St. Peter's See; observe the Succession in that rank of Fathers; That is the Rock, which the proud Gates of Hell do not overcome."—"Ipsa est Petra quam non vincunt superbœ inferorum Portœ." Sometimes he applies it to Christ; and *Lib.* 1, *Retract. cap.* 21, he leaves it to the reader to determine which of the two senses is the most propable, "Harum sententiarum quæ sit probabilior, eligat Lector." His doubt was occasioned by a very pardonable mistake, for being unacquainted with the Hebrew language, he supposed that Cephas was not a primitive noun, signifying a Rock, but a derivative only, as Christian is derived from Christ. This he tells us (*Lib.* 1, *Retract. cap.* 21) was his reason, "Because it was not said to Peter," says he, "Thou art a Rock, but thou art Peter." For my part, if Cephas did not signify a Rock, or a foundation stone, I should be exactly of the same opinion, viz., that this Rock, (St. Matt. xvi. 18,)* considering the text only, would seem rather to be referred to Christ, or to St. Peter's faith, than to his person.

Let us now hear that great light of the Church of God, St. Chrysostome, on this point, he says, "Why did Christ shed his Blood, but to purchase those sheep which he delivered into the hands of Peter and his Successors."—(*Chrysostome, L.* 2, *de Sacerdotio. in Edit. Eton, T.* 6, *p.* 48.) And whom else has the Church nominated to succeed St. Peter in this Supreme Pastorship, if not the Roman Bishops?

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* See the explanatory notes to be found in the Rhemish Testament, translated from the Vulgate, on the 18th verse of the 16th chapter of St. Matthew.

LETTER VI.

On the Sinfulness of not hearing our Holy Mother the Catholic Church.

TO THE LORD ARCHBISHOP OF CANTERBURY.

My Lord Archbishop,

The Arian Faction or Reformation commenced in the year 319 or 320, and in about forty years spread so prodigiously, that St. Jerome* did not think it an extravagant hyperbole to say, that the Universe lamented and wondered to see itself become Arian. To this sudden growth, the difficulty, if not the impossibility in this life, of conceiving more Persons than one in God; the seeming opposition of it to the first principles of reason, and some obscure passages in the Fathers of the three first centuries, not to mention the Scriptures, contributed so far, that some of their learned adversaries have thought, few changes of Religions since have had so fair a claim either to reason or to antiquity. But, my Lord Archbishop, every plant which Heaven has not planted will be rooted up. Arianism being a production of the fourth century, could not possibly be the Catholic Church, and it was most certainly condemned by it. In the first

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* *In Dial. Cont. Lucifer.* "Ingemuit totus orbis, et se esse Arianum miratus est."

place, by Arius's own Bishop, St. Alexander of Alexandria, and the Prelates of Egypt; next, by the first General Council held after the Apostles, viz., that of Nice, anno 325, which consisted of three hundred and eighteen Bishops, whose Definition of Faith was immediately received by the absent Prelates and Pastors without any opposition; and here the dispute would have ended, if the Arians had possessed Christian humility, but they had the andacity to appeal from the Supreme Tribunal of the Catholic and Apostolic Church, "the ground and pillar of Truth," which we profess obedience to in the creed, to their own private judgment, that is, to themselves.

This is necessarily the plea of all who pretend to reform the Faith of the Universal Church. But if properly considered, it will be found to add no credit to the Reformers; for, to the sober examiner, it must appear to be as undeniable a mark of pride and of obstinacy, in other words, of Heresy, as if it were stamped on their foreheads. Besides, my Lord Archbishop, if this appeal be once allowed, the following consequences are inevitable. 1st. That the supreme decision and government of the Church are no better than midsummer's dreams, an idle and an impertinent jest. 2nd. That Christ is the author of confusion. And this I cannot place in a clearer light, than by considering the question in its relation to the State. Let us suppose a law to be enacted so extravagant in its nature that every man in future should be appointed the final judge in his own cause; would not such an Act of Parliament disconnect the whole framework of Civil Government, and reduce it to an endless chaos of confusion and contradiction? Yet this bears an exact resemblance to the condition of the Church, if individuals be not obliged to submit their judgment to it in controversies about Religion. For as the decision of the Legislature is final in regard to Civil causes, so in like manner, the decision of the Universal

Church must be equally conclusive in every point which regards Faith, and the doctrines which must be believed. 3rd To appeal then from and against the judgment of the present Catholic Church, to the Scripture, or to times past, is a certain mark of impiety, heresy, and presumption. I might also add, that to contend that the Arians had a right to do this without sin, would be enforcing a very bad precedent, which would have the most pernicious consequences. For to grant that they might without sin appeal to the Catholic Church of the three first centuries, would be, in fact, giving them permission to appeal to an authority by which Arianism had never been examined; to a time in which some of the Fathers, as appears from the Protestant Bishop Bull's *Treatise*, and from others, had spoken obscurely of the Consubstantiality of the Son; to a period in which, as St. Athanasius,* St. Hilarius, and St. Basil confess, a Council of seventy or more Bishops had declared, "That the Son is not Consubstantial with the Father." 4th. It would be nothing less than giving them permission to appeal from the Living to the Dead. Allow me here to ask your Grace, could any civil cause ever be concluded after this manner? Every one knows how silent a dead jury would be, and how easily the members may be represented as being unanimous in a case which was never brought before them. The Church always taught that Christ was the Son of God, and always adored him as such; but whether as a consequence, He and His Father be of the same substance, was never examined into by the Church, in the sense in which the words are now taken, till the Fourth Century. 5th. It would be in effect, to permit the Arians to appeal to themselves, and to their own judg-

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* St. Athan. de Synodis., Edit. Par. anno 1627, p. 919, D.; St. Hilarius, L. de Synodis., Edit. Par. anno 1572, p. 136, 1, D.; St. Basil, Epist. 300, Edit. Par. anno 1637, Tom. 3, p. 292, A.

ment; for whoever appeals to a dead witness, makes himself the judge. 6th. Eusebius, Bishop of Cæsarea, was one of the most learned men of antiquity, as his friends and enemies equally admit. Mons. Du Pin says, (*Cent.* 4, *p.* 9,) "And we know but little of the writings of the three first ages, but from Eusebius;" yet he favoured the Arians much more than the Catholics. He* equalled or preferred the Arian Council at Jerusalem, anno 335, to that of Nice; he does not understand the word Consubstantial in the sense of St. Athanasius, that is, of the Catholic Church; and would wish us to believe that the Nicene Bishops added it to the creed, in compliance with the wishes of the Emperor Constantine, then only a Catechumen, and who in all probability had never heard of the Council of Antioch, anno 269, 270, which had rejected that term. Now if private judgment be allowed to overrule the decision of the existing Catholic Church, could any one in the fourth age, have a fairer claim to this than Eusebius? 7th. The three first centuries had very few brighter stars than Origen, yet he leaves us completely in the dark as to the Consubstantiality of the Son and of the Holy Ghost.

I know well that the Arians had no better opinion of the Nicene Creed, than Bishop Bull had of the Council of Trent, for they loved themselves and hated their enemies as sincerely as any Reformers ever did since. Of this, the little that remains of Philostorgius's† History, is a sufficient proof. But if both

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* L. 4 de Vita Constantini, cap. 47, Edit. Vales, p. 550. He says it consisted (*Ibid. cap.* 43, *p.* 548, B.) of the most illustrious Prelates of Macedonia, Thessalonica, Bithynia, Thracia, Cilicia, Cappadocia, all Syria, Mesopotamia, Phœnicia, Arabia, Palestine, with Egypt, Lybia, and Thebais, and a most exemplary Bishop from Persia.

† "He openly declares against the Catholics; he slanders, blames, and abuses them throughout his book. On the contrary, he praises the Arians, with a blind prejudice, and all the Arian party. Aëtius,

Eusebius and the Arians in the fourth century were obliged, as undoubtedly they were, to submit their private judgments to that of the Catholic Church then present, Bishop Bull ought to have laid aside all his pretended corruptions of the Church in communion with the See of Rome; for the Church in which Luther was christened, was as much the Catholic Church, as that in which Arius was baptized. If then Arius was obliged to submit his private opinion to the Catholic Church, if he sinned in contradicting her decision in reforming against her, if it were his duty both to profess the Nicene Creed and to believe it, Luther was evidently to blame in opposing that which both the Latin and the Greek Church held to be revealed truths; as, that the Eucharist is a propitiatory sacrifice for the living and for the dead; that in the Eucharist there is a conversion of the whole substance of the bread and wine into the Body and Blood of Christ; that under one species, Christ, wholly and entirely (and a true Sacrament) is received; that there is a middle state of souls, wherein they may be comforted and assisted by the Prayers of the Faithful; that the Saints in Heaven are to be honoured and invoked; that they offer up Prayers to God for us; that their Relics are to be honoured; that the Images of Christ, of the Blessed Virgin, and the Saints, may be had and retained; and that due honour and respect are to be given to them.

For it is very well known, my Lord Archbishop, that all these, when Luther's Reformation commenced, were held both by the Latin and Greek Church to be articles of Divine Faith. Bishop Bull thought that he had a deal to say

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according to him, was the greatest of men. He and Eunomius were the Restorers of the Faith. St. Gregory Nazianzen is the only person of the orthodox faith whom he does not abuse."—(*Du Pin, Cent.* 5, *par.* 2, *p.* 52.)

against Transubstantiation; but he never could think worse of it, than the Arians did of Consubstantiality. If we have Faith enough to believe our Creed, and the Catholic Church* which we profess in it, all departures from her Faith are criminal. On the contrary, if the present Catholic Church, as professed in the Creed may err, if men are to be allowed to make free use of their private judgments, if Arians may be permitted the plea of all Reformers, that of appealing from and against the present Catholic Church, either to times past, or to their own private judgments, that is, to themselves, the controversy can never be decided, till either the dead speak, or heresy relents; for it is as clear as day, that if we take away the Infallibility of the Church, and the Supremacy of the Popes, the Successors of St. Peter, the whole fabric of

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* Our Protestant brethren continually say to Catholics, you are Catholics, and so are we, in the same sense, and we pray every day for it in our Liturgy? To which we invariably answer, that we must in truth positively deny their assumption, for with deep regret we are forced to say, that they are not members of the Catholic Church, and our reasons are as follows: Ours is a society of Christians united in Faith and worship, and submitting to the Pope as Head and Principal of Unity. Your Catholic Church is a complex jumble of all the different sects professing Christianity, it is a monster of twenty species, an heterogeneous compound of errors; how then can you pray for your fellow members, the Independents, Presbyterians, Puritans, and Unitarians, whom you would wish not to tolerate within your dominions? Do you pray for the increase and prosperity of Conventicles? Why then did you for so many years endeavour to extirpate them; and though you at length have condescended to tolerate them, no credit for liberality is due to you, as it did not shew itself till you were forced take off all the cruel restrictions which you had imposed upon them? Your prayers for the Catholic Church are therefore downright cant and jargon; you have lost the proper notion of a Church and Religion, and in part of Prayer also; your Faith is fancy or mere individual opinion; your Church no more than a falling faction.

Christianity must tumble to pieces. But, my Lord Archbishop, this glorious, this immaculate, this uncorruptible Church fears not her enemies; she laughs them to scorn, knowing that the Son of the Most High is ever with her, leading and guiding her into all truth: "And behold I am with you all days, even till the consummation of the world."—(St. Matt. xxviii. 20.)

In concluding now this letter, I will offer to your Grace's attentive consideration, and that of all English Protestants, the following quotation from the illustrious St. Augustine, "These unhappy men not understanding the Rock in Peter, will not believe that the Keys of Heaven have been given to the Church, it is they who have let them slip through their hands"—(*Lib. de Agon. Christ.*) He thus expresses himself in regard to this sin, "Whoever not believing that Sins are remitted in the Church, slights greatly the largeness of God's liberality, and ends the last day of his life in this obstinacy of mind, is guilty of Sin against the Holy Ghost, in whom Christ remits Sins."—(*Ept* 50, *ad Bonif. et Ench. c.* 8.) That is, his Sin will neither be forgiven in this world or in the next. And I am,

My Lord Archbishop,

Your Grace's most faithful Servant,

VERAX,

A CATHOLIC LAYMAN.

POSTSCRIPT.

Christ built his Church upon the Supremacy of St. Peter. (St. Matt. xvi. 18.) And the English Reformation was built upon the spiritual Supremacy and authority of the Crown. So that we cannot wonder that this is one of the Thirty-nine Articles; indeed it ought to have been the first, because the mother article, and source of the rest. Ambitious Princes

seldom want flatterers, but this attempt of throwing off the Pope's supreme authority in spirituals, and lodging it in the Crown, first in a Christian King, next in a Child, and then in a Woman, was so unaccountable, that the Reformers abroad were ashamed of it. Calvin's resentment is very well known; and Kemnitius, a zealous Lutheran, is reported to have written thus of Queen Elizabeth: "Fæmineo, et à seculis inaudito fastu, se Papissam et caput Ecclesiæ fecit."—(*In Epist. ad Electorem Brandeburg.*) "With a womanish and never heard of pride, has made herself a she Pope, and head of the Church of England."

NOTE TO LETTER VI.

The assembling of the Bishops of all Christendom at the call of the first Christian Emperor, was a matter of no difficulty, because the Empire was co-extensive with Christianity; but under a different order of things, when rival and hostile Potentates divide the dominion of the Christian world, a General Council would be impracticable, if it depended on the Civil power. Christ could not have left his Church dependant, in a matter of such importance, on the contingency of the universal dominion of one Sovereign, or on the concurrence of many. He must have left in the Church itself a power which, amidst all the vicissitudes of civil government, might be exercised. "The Bishop of Bishops" is the only one who can at all times reach all, and gather together "from the East and from the West, those whom the Holy Ghost has pleased to call to govern the Church of God." The judicious Count Le Maistre observes, that "those who have ascribed this power to temporal authority, have not paid attention to the strange paralogism of which they were guilty. They suppose an universal, and even an eternal monarchy; they always go back, without reflecting on it, to the times in which all the mitres could be convoked by a single sceptre, or by two."—(*Du Pape, l.* 1, *c.* 3, *p.* 24.) Eusebius, who is generally reputed to have been infected with the heresy of Arius, even this man, I say, was obliged, as an historian, to stand up in defence of the Primacy of St. Peter, and of his Successors in the See of Rome.

Hear him and believe. He says, "That Peter was the strong and great one of the Apostles, the leader of the rest—that on him, as on a rock, the Church was built—that he preached the faith successfully at Rome, and sealed it by martyrdom—that the Succession of Bishops was there continued—that to Rome recourse was had in all the great controversies of the times—and that its Bishop issued his decrees to Asia, and to Africa, equally as to the less distant provinces, and enforced them with the highest exercise of ecclesiastical power." These facts are sufficient to convince us of the faith and practice of the Christian world, during the ages which Eusebius has described, and abundantly supply the absence of pompous phrases, or learned dissertations on Pontifical prerogative.

NOTES.

Note I.

I reply to the Rev. H. Fritter's letter as follows: 1st. That the unity of the Priesthood by no means excludes the subordination of Priests to their Prelates, so the unity of the episcopal order does not destroy the subordination of Bishops to their Head. 2nd. That if the construction of the Church in the time of St. Cyprian were such as Protestants pretend, it must follow, that before the middle of the third century there never had been any Metropolitans, and consequently that St. Cyprian was not the Primate of Africa, Proconsularis, Byzacena, and Tripolitana, which will be information for such as spend their time in the study of Ecclesiastical History. This Rev. Protestant Divine objects strongly to the Supremacy of the Popes, on account of what St. Cyprian said to his Bishops who were present at the Council of Carthage, "None of us makes himself Bishop of Bishops, or compels his colleagues, by a tyrannical power, to a necessity of obeying; seeing that every Bishop is at his own disposal,* according to the extent of his liberty and power, and can

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* According to the extent of his Liberty and Power. St. Cyprian only says, "Pro licentiâ libertatis et Potestatis suæ;" which an eminent Protestant Divine rightly translates, "Upon the account of his Liberty and Power."

be no more judged by another, than he can judge another." To this I reply in the words of St. Augustine, (*Lib.* 3. *de Bapt. cap.* 3,) "I suppose he meant in questions of this kind, which are not fully and thoroughly discussed. For he knew what a perplexed controversy it was, which the Church was then disputing and canvassing on all sides; and he gave free liberty of seeking, that, by the enquiry, truth might be discovered." This Rev. Divine again objects to the Supremacy of the Popes, taken from St. Cyprian, (*Lib. de Unitate Ecclesiæ,*) where he positively asserts, that what St. Peter was, the other Apostles were the same, and had an equal share of honour and of power. To which I answer, by asking, why do not Protestant Theologians act fairly, and give their readers the very next words of St. Cyprian which immediately follow, and which are to be found in the Oxford Edition, "Sed exordium ab unitate prò-ficiscitur, ut Ecclesia una monstretur."—"But the beginning springs from unity, that the Church may be shewn to be one." That is, the Apostles had an equally extended power over all other Christians. But for the preservation of unity, our Blessed Saviour thought proper in his infinite wisdom, to appoint one of them to be the spring and centre of it among the other Apostles; for the words preceding in St. Cyprian were these, as are to be found in the Oxford edition, "Tamen, ut unitatem manifestaret, unitatis ejusdem originem, ab uno incipientem, suâ auctoritate disposuit." Yet Christ, to shew the unity of the Church, commanded by his own sovereign authority, that one (Man) should be the original of that unity, viz., St. Peter, whom he had mentioned just before. This authority over the other Apostles, Christ promised, (St. Matthew, xvi. 18,) but he did not bestow it on the first day of his Resurrection, (St. John xx. 21,) when he said, "As my Father hath sent me, so I send you; Receive ye the Holy Ghost," &c. for the power which he gave his Apostles by these words were equal; but in the last apparition, as described by St. John, (xxi. 15, 16, 17,) he fulfilled his promise. Thus the Apostles who had an equal power over other Christians, had not an equal power over one another. All this St. Cyprian judiciously expresses, even as his words are read in the Oxford edition. In that of Pameliús, copied from the best manuscripts that could then be met with. There are some additions which Gretser found in a Bavarian copy, and which the then Bishop of Oxford in his Edition owns to be in four of his manuscripts,* as, "Primatus Petro datur."

—"The Primacy is given to Peter;" and Christ, to shew the unity of his Church, "Appointed one Chair;" and upon "One only Apostle" built his Church. But I only insist on the Oxford Edition.

Note II.

I may be asked, if St. Peter were Bishop of the Jewish Converts at Rome, as some think, and St. Paul of the Gentiles; St. Paul would have had a much larger flock, and the Popes must have been St. Paul's Successors? To which I would reply, how much greater or less St. Paul's flock might have been, I know not, neither does your Grace. But 1st, In the supposition, if true, there would have been only a division of their labours, not of their jurisdiction. 2nd. It would neither operate against the Pope's Supremacy, nor against his being the Successor of St. Peter, only in the government of the whole Church; though, in the government of the Roman Diocess, he were the Successor both of St. Peter and of St. Paul. And what great harm would there be in this?

Note III.

It is a certain fact, that all the different Sects in the world, have all separated from the bosom of the Church of Rome; but the Church in communion with the See of Rome springs from no other but from Christ and his Apostles,—she has no other origin; and when we refer back to her source, we find a perpetual Succession of Sovereign Pontiffs from St. Peter down to the present Illustrious Pontiff Gregory the 16th, who now governs the Universal Church.

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* In Pampelius's Edition it is, "Super illum unum."

In Pamelius, "Sicut misit me Pater, et Ego mitto vos, accipite spiritum Sanctum si cui remiseritis," &c.

Pampelius, "Unam Cathedram constituit, et unitatis," &c.

Pamelius, "Proficiscitur. Primatus Petro datur, et una Christi Ecclesia, et Cathedra una monstretur."

FINIS.

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MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

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The supremacy and jurisdiction of the Roman pontiffs, demonstatively proved from scripture

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